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A
C A T E C H I S M
OF
SCRIPTURE DOCTRINE AND PRACTICE
FOR
FAMILIES AND SABBATH-SCHOOLS
DESIGNED ALSO
FOR THE ORAL INSTRUCTION
OF
COLOURED PERSONS.

BY
CHARLES C. JONES.

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P R E F A C E

TO THE THIRD EDITION.

I. THE INTRODUCTORY PART of the Catechism is made up of a few *Hymns*, to be used at the *opening* and at the *closing* of schools: and the *Lord's Prayer* and other *Prayers*, the *Commandments*, the *Creed*, and *Portions of Scripture*, to be taught the scholars from time to time. Then follows a *Selection of Psalms and Hymns*, the *first line* of each only being given, suitable to be used in the instruction of the negroes, and convenient for reference. The *Tunes* affixed to them are *few in number*, and of the *plainest kind*, though they are *among the best* in use in the churches. Most of them have the advantage of age and association in their favour. Next come the *Familiar Questions*, and next the *Catechism proper*, of Scripture Doctrine and Practice.

II. THE CATECHISM consists of *Five Parts*.—Part I. Of God: Part II. Of Angels: Part III. Of Man: Part IV. Of the Law of God: Part V. Of the Church of God.

III. A *brief view of Christianity* is presented, in somewhat of a *systematic form*, accompanied with a *practical application*. The Catechism is designed *not to elicit*, but to *impart* knowledge. Hence no *previous* knowledge is taken for granted; and the majority of questions are what are denominated *leading questions*: that is, questions which *contain* or *suggest*, and so *lead to*, their answers. As much Scripture is introduced to be committed to memory, and to be read and explained; the Catechism is designed also to impart a *knowledge of the Scriptures*.

IV. The subjects are so divided as to be of a convenient length for *successive lessons*; and each lesson is headed with an *appropriate portion of Scripture*, to be read and explained.

Parents may teach their children a *section* every morning *orally*, if they please: and Superintendents may assign one or more sections for each Sabbath, without making the Catechism the exclusive study of their Schools. Teachers, whether in Families or Sabbath Schools, should carefully acquaint themselves with the lessons, referring extensively to the *Scripture proofs*: and looking upon the *applications*, as mere hints intended to aid them in their efforts to impress the truth upon their scholars. The scholars should be requested to refer to the Scripture proofs. *Frequent Reviews*, should by no means be neglected.

Those who use the Catechism will find this advantage: the children and scholars will obtain a good knowledge of the *fundamental doctrines* of the Bible, and that from the *Bible itself*. There can be no surer or more perfect method of grounding our children and youth in doctrinal knowledge than by *catechetical instruction*. The importance of such knowledge, none

can deny. The following passage from BISHOP HOPKINS corresponds with the experience and observation of ages in the Church.—“A continued discourse is not so informing, nor doth it fasten and rivet instruction into young minds so well, as where it is diversified by questions and answers. This makes them masters of their own notions; and able to wield and manage them afterwards, to their better advantage. And truly, this I take to be the very reason why so many sit so grossly ignorant, under many years preaching of the word unto them; scarce able to give any tolerable account of the very first principles of the oracles of God, because they never were educated in this way of catechising, they were never tried, nor searched, nor the strength of their memories and capacities, exercised by questions. For running and continued discourses are like the falling of rain upon a smooth rock, where it trickles off as it descends: but questions and examinations are like digging of it, and making it fit to retain what is poured upon it.”

V. A few remarks on the use of the *Catechism in the oral instruction of the Colored Population*, are deemed necessary. The *Catechism* has been prepared expressly for the Religious instruction of the negroes; and it has been extensively tried and approved by those engaged in that good work. The majority of the *questions and answers*, have been corrected from the colored schools taught by myself, and many of the *answers* are those given by the scholars and substituted for my own, being every way plainer and better. There are Plantations and Plantation Schools, and large Sabbath Schools in different parts of the country, that have gone *entirely through* the *Catechism*, and reviewed and re-reviewed it accurately and intelligently: and the degree of knowledge of the Religion of the Lord Jesus to which they have attained, has not been more improving and advantageous to themselves, than gratifying to their patient and kind instructors.

Pastors have made it a *manual of instruction* to the colored part of their charges, taking the *chapter of the Bible* over the sections as *the text or passage for exposition* on Sabbath afternoon, or on some evening in the week. And in addition they have used the questions and answers with the people, which has been as it were, an examination of them on the Sermon or Lecture, to which they had been listening: and they have been gratified at the interest of the people, and the success of their efforts. May the *present Edition* of the *Catechism*, like the *former ones*, be used for the instruction of the negroes, to the same, if not to a greater extent. Their depravity, their spiritual ignorance and destitution are amazingly and awfully great. They cry out for instruction to the wise and the good, in all the length and breadth of the land.

When the Teacher begins a lesson with his class, consisting of Adults or Children on the Plantation, or at a Sabbath School, he must not suppose that they already understand the subject. *First*, let him take the Passage of Scripture over the Lesson, and read and explain and ask questions upon it, and state to the scholars, *the subject* of the Lesson. *Then* let him ask the questions and give the answers from the Book, explaining and illustrating as he proceeds, until he completes the lesson. Having in this manner given his class an insight into the subject, he may commence *teaching* the Questions and Answers: still however explaining and illustrating, every subsequent time he goes over the lesson. Pursuing this plan he will in the end, find his class not only acquainted with the *form* of words, but also with the *truth* which those words are intended to convey. He should feel himself at liberty to *vary* the form of the questions and answers, whenever he can do so to advantage:—and also, to omit such sections as may not be particularly applicable. In teaching the questions and answers, he may require the scholars to repeat the answer, *one after another*, until he perceives the answer is sufficiently understood and committed. Or he may require the *whole school* to repeat the answer, *together*. A union of these two modes is the best. Let the scholars repeat the answer *one after another*, and when committed, let the *whole school answer together*. On Plantations where the

Master or Mistress, or some member of the family, takes a School in charge, whether of children and youth, or adults: in general, it will be found *most convenient*, to throw the whole School into *one class*. But should there be members of the family sufficient to afford Teachers for several classes, it will be found *most advantageous* to divide the School into classes.

At country Churches on the Sabbath, or *in Schools in Cities and Villages*, where the number of scholars in attendance is *large*, and Teachers can be procured, let the Schools be divided into classes. If Teachers cannot be procured, let the person best qualified, conduct the instruction of the whole School together.

In order to afford *a variety*, and a pleasing variety in the instruction, children or adults, as the case may be, should be taught *Psalms and Hymns* of a suitable character; and also, be taught to sing them. *Scripture Cards* may be used to advantage. The School may be opened with prayer, and closed with singing, or the contrary. Let *the exercises be varied*, from one kind of instruction to another, to preserve attention and interest; and to prevent weariness, alter the *posture*—sometimes let it be that of sitting, and sometimes that of standing. Let the *manner* of the Teacher be lively and spirited, without irreverence; sober, without austerity; and his language plain and intelligible, without being foolish and inaccurate.

VI. As the Catechism has met with the approbation of the Christian public generally, it will not be improper to notice the suggestions which its friends have made in relation to it in several particulars.

Some have suggested that it might be made *shorter*. The *length* has not been objected to by those who have made use of it, in the *regular and continued* instruction of the Negroes, but on the contrary they have considered the length a very decided advantage. The complaint has been that most Catechisms adapted to the Negroes, are *too short*. The work comes to an end too soon. No system of instruction can be of very material benefit to an ignorant people, which is not in a good degree *full*, and which will not occupy *some considerable time* in teaching it. The Negroes themselves, neither adults, nor children, ever complain of the length of the Catechism. The lessons are all *different*, occurring in a connected series of subjects, which constantly *advance the learners in knowledge*, their interest consequently, in their instruction never fails. In the schools conducted under my own eye, this objection has never been felt. We have *finished* the Catechism, and been obliged to *prepare others* for the schools.

Some have suggested that it might be *less theological*, in its cast: such a regular system of truth, not being necessary for the instruction of plain people and children and youth. With due deference, what is here conceived to be an *objection* to the Catechism, I consider a *recommendation*; and the almost universal judgment of those who have used it, coincides with my own. It is a great mistake to suppose that uneducated and ignorant persons need nothing more than a few simple questions on the fundamental doctrines and duties of religion, and having learned them, may be safely left to work their way through life. On account of the prevalence of this opinion, the religious instruction of the Negroes, is too frequently, but very superficially attended to. The few simple questions are soon taught, they are reviewed, and there the matter ends. The desire for knowledge, as well as the improvement of the people, are nipped in the bud. They attain to no maturity, to no perfection. They have not been sufficiently enlightened, other things being equal, to attain either soundness of faith, or stability of character: and hence, the work of religious instruction suffers neglect and reproach. On the contrary we should aim to carry the people of our care, through *a regular and plain system of Scripture doctrine and practice*, and thus put them in full possession of the plan of salvation. How can we be satisfied with doing less? And what will be the effect? Enlargement of mind, fixedness of belief, and a treasury of truth, by which

their souls will be converted, and sanctified, and fitted for the duties and events of time, and the solemn realities of eternity. The religious belief of men should be settled in their childhood and youth. Great is the responsibility of those whose duty as parents and guardians, it is, to settle that belief. And when we have a class of *grown-up children*, to instruct, it is our shortest, our wisest, and most benevolent course, so to instruct them as to settle their faith. The greater their ignorance, the greater the necessity. And let it be remembered that this religious instruction is the *only* instruction which the Negroes receive, and that it concerns their eternal well-being. Surely it should be as perfect, as any efforts of our own can make it.

Others have suggested that it would be well to leave off the *Summary and Application* at the end of the Lessons. But this opinion has been expressed by very few. Teachers and owners have considered the Applications of great value in suggesting practical remarks, so that the understandings of learners, might not only be enlightened, but that their hearts also, might be impressed. The Applications are indeed but mere hints, for to fill them out, as they speedily could be, would swell the book beyond its proper size.

Others again have suggested that a Catechism of this kind, designed for general circulation, ought to contain no denominational peculiarities. But there are many who embrace the denominational peculiarities of the Catechism, and to them this feature is desirable. The Lessons which exhibit these peculiarities are all in the *5th Part*, which may or may not be taught, as persons think best. They may teach the Lessons according to their own faith. There are indeed but few of the Lessons which treat of denominational peculiarities. Some while instructing the Negroes omit the *5th Part* altogether, but as it appears to me, not wisely, for there are many things in it which it is exceedingly desirable that the Negroes should know.

VII. I here record with thankfulness to God, the fact, that this Catechism as far as the end of the *Commandments*, has been translated into *modern Armenian*, by my Christian friend and brother, the Rev. John B. Adger, Missionary of the American Board, and printed at the Missionary Press, in Smyrna, at the expense of the American Tract Society, New-York; designed for general circulation among the Armenians, by the brethren of that Mission. The first edition of the Translation has met with a ready sale.

The present edition has been revised, and all mistakes in the proof texts corrected. Several sections have been re-written, and several new ones added, it is hoped, with improvement. As I shall have no opportunity of looking over the proof-sheets, indulgence is requested toward anything incorrect which may escape the notice of the printer.

The growing interest in the religious instruction of the coloured population of our country, and the success which has attended labours among them—for they are stretching out their hands unto God—is matter of devout thankfulness to every friend of humanity and of religion. God has condescended to employ this little work in so good and so important a cause. To His continued blessing I would humbly commend it. That He, who is all our hope and all our desire, would more abundantly, and would speedily pour out His Holy Spirit upon us, and turn our hearts to this much neglected, destitute, and perishing people, that so we may be enabled to fulfil all our duties, and impart to them the Gospel of Salvation, and finally meet them in peace at the Judgment-Seat of Christ, is the sincere and oft-repeated prayer of

THE AUTHOR.

December 20th, 1843.

Riceboro', Liberty County, Ga.

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OPENING HYMNS.

L. M. Tune—*Hebron*.

1. THUS far we're spared again to meet
Before Jehovah's mercy seat;
To seek His face, to praise and pray,
And hail another Sabbath day.
2. Let every tongue its silence break,
Let every tongue His goodness speak;
Who deigns his glory to display,
On each returning Sabbath day.

Sunday School H. Book.

Tune—"Morn amid the Mountains."

1. COME my soul to Jesus,
He has died for thee:
He has died to free us
On mount Calvary:
Come to Him.
2. He has died to free us
From the curse of sin:
Grace and life He gives us,
Come, O come to Him:
Come to Him.
3. Come thou heavy laden,
With your sins oppressed:
On me cast your burden,
I will give you rest:
Come to me.
4. I will not refuse thee,
Sinner as thou art,
I alone can save thee,
Give me all thy heart:
All thy heart.
5. Lord, thy voice I hear it,
Voice of untold love,
Send, O send thy Spirit,
Gift of God above:
Send to me.
6. Change, O change my nature,
Lead me to the Lamb:
Jesus Christ Redeemer!
Save me, lost I am!
Save me Lord!

C. C. Jones.

C. M. Tune—*Rochester*.

1. IN thy great name, O Lord we come,
To worship at thy feet ;
Oh pour thy Holy Spirit down,
On all that now shall meet.
2. We come to hear Jehovah speak,
To hear the Saviour's voice ;
Thy face and favour Lord we seek,
Now make our hearts rejoice.
3. Teach us to pray and praise—to hear
And understand thy word ;
To feel thy blissful presence near,
And trust our living Lord.
4. Let sinners now thy goodness prove,
And saints rejoice in Thee,
Let rebels be subdued by love,
And to the Saviour flee.

Hoskin.

C. M. Tune—*Peterboro'*.

1. LORD in the morning, thou shalt hear
My voice ascending high :
To thee will I direct my prayer,
To thee lift up mine eye.
2. Up to the courts where Christ has gone,
To plead for all his saints,
Presenting at His Father's throne,
Our songs and our complaints.
3. Thou art a God before whose sight,
The wicked shall not stand ;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.
4. But to thy house will I resort,
To taste thy mercies there :
I will frequent thy holy courts,
And worship in thy fear.
5. O may thy Spirit guide my feet,
In ways of righteousness,
Make every path of duty straight,
And plain before my face.

Watts.

Tune—*Greenville*.

1. COME thou soul-transforming Spirit,
Bless the sower and the seed :
Let each heart thy grace inherit,
Raise the weak, the hungry feed ;
From the Gospel,
Now supply the people's need.

2. O may all enjoy the blessing,
Which thy word 's designed to give:
Let us all thy love possessing,
Joyfully, the truth receive:
And forever
To thy praise and glory live.

Rippon's Selection.

DISMISSION HYMNS.

Tune—*Greenville.*

1. Heavenly Father! grant thy blessing
On the teachings of this day:
That our souls thy fear possessing,
May from sin be led away:
Turn, O turn us mighty Saviour!
And incline our hearts to Thee.
2. We have sinned, Lord forgive us,
For a Saviour's dying love,
And we pray, through Christ receive us,
Never more from Thee to rove:
Turn, O turn us mighty Saviour!
And incline our hearts to thee.

L. M. Tune—*Duke Street.*

1. Dismiss us with thy blessing Lord,
Help us to feed upon thy word;
All that has been amiss forgive,
And let thy truth within us live.
2. Tho' we are guilty, Thou art good—
Wash all our works in Jesus' blood;
Give every fettered soul release,
And bid us all depart in peace.

Hart.

Ss. Tune—*Greenfields.*

1. This God is the God we adore,
Our faithful unchangeable friend,
Whose love is as large as His power,
And neither knows measure nor end.
2. 'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home,
We'll praise Him for all that is past,
And trust Him for all that's to come.

Hart.

C. M. Tune—*America*.

- 1 ONCE more before we part
 We'll bless the Saviour's name,
 Record His mercies every heart,
 Sing, every tongue the same.
- 2 Receive His sacred word,
 And feed thereon and grow :
 Go on to seek, to know the Lord,
 And practice what you know.
- Hart.*
-

C. M. Tune—*Bray*.

- 1 SALVATION ! O the joyful sound,
 'Tis pleasure to our ears,
 A sov'reign balm for every wound,
 A cordial for our fears.
- 2 Buried in sorrow and in sin,
 At Hell's dark door we lay,
 But we arise by grace divine,
 To see a heavenly day.
- 3 Salvation ! let the echo fly
 The spacious earth around ;
 While all the armies of the sky
 Conspire to raise the sound.
- Watts.*
-

DOXOLOGIES.

Short Metre.

YE angels round the throne,
 And saints that dwell below,
 Worship the Father, praise the Son,
 And bless the Spirit too.

Common Metre.

LET God the Father, and the Son,
 And Spirit be adored,
 Where there are works to make Him known,
 Or Saints to love the Lord.

Long Metre.

TO God the Father, God the Son,
 And God the Spirit, Three in One,
 Be honour, praise, and glory given,
 By all on earth and all in Heaven.

PRAISE God, from whom all blessings flow,
 Praise Him all Creatures, here below,
 Praise Him above, ye Heavenly Host,
 Praise Father, Son, and Holy Ghost.

Bp. Kenn.

PRAYERS.

The Lord's Prayer.

Our Father which art in Heaven : hallowed be thy name : thy kingdom come : thy will be done on Earth, as it is in Heaven : give us this day our daily bread : and forgive us our debts, as we forgive our debtors ; and lead us not into temptation : but deliver us from evil : for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Or thus :

Our Father which art in Heaven : hallowed be thy name : thy kingdom come : thy will be done on Earth, as it is in Heaven : give us this day our daily bread : and forgive us our trespasses as we forgive those who trespass against us : and lead us not into temptation : but deliver us from evil : for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Morning Prayer.

Now I awake and see the light,
'Twas God who kept me thro' the night,
To Him I'll lift my voice and pray,
That He may keep me thro' the day ;
If I should die before 'tis done,
O God accept me thro' thy Son.

Evening Prayer.

1 Teach me Lord thy name to know,
Teach me Lord, thy name to love ;
May I do thy will below,
As thy will is done above.

2 When I go to bed at night,
O'er me watch and near me stay,
And when morning brings the light,
May I wake to praise and pray

Now I lay me down to sleep,
I pray the Lord my soul to keep ;
If I should die before I wake,
I pray the Lord my soul to take.

THE TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image : or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth : thou shalt not bow down thyself to them nor serve them : for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou nor thy son, nor thy daugh-

ter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

THE CREED.

I believe in God the Father, Almighty, Maker of Heaven and Earth: and in Jesus Christ, His only Son, our Lord: who was conceived by the Holy Ghost: born of the Virgin Mary: suffered under Pontius Pilate, was Crucified, dead, and buried: He descended into the grave: the third day He rose again from the dead: He ascended into Heaven, and sitteth on the right hand of God, the Father, Almighty: from thence He shall come to judge the quick and dead. I believe in the Holy Ghost: the Holy Catholic Church: the Communion of Saints: the Forgiveness of Sins: the Resurrection of the Body: and the Life everlasting. Amen.

PORTIONS OF SCRIPTURE.

Duty of Husbands.

"The husband is the head of the wife, even as Christ is the head of the Church."—"Husbands love your wives, even as Christ loved the Church"

—"Let every one of you in particular, so love his wife even as himself."

—*Eph. 5. 23, 25, 28, 33.*

"Husbands love your wives and be not bitter against them."—*Col. 3. 19; and 1 Pet. 3. 7-9.*

Duty of Wives.

"Wives submit yourselves unto your own husbands as unto the Lord."—"As the Church is subject to Christ, so let the wives be unto their own husbands in every thing."—*Eph. 5. 22-24; and Col. 3. 18.*

"Let the wife see that she reverence her husband."—*Eph. 5. 33.*

"Wives be in subjection to your own husbands."—*1 Pet. 3. 1.*

Duty of Parents.

"Fathers provoke not your children to anger, lest they be discouraged."—*Col. 3. 21.*

"Fathers provoke not your children, but bring them up in the nurture and admonition of the Lord."—*Eph. 6. 4; Deut. 32, 46; 6. 6, 7.*

* The word *Hell* in the Creed is used to signify *the Grave*, as in *Psalms 16. 10; and Acts 2. 31.*

"Train up a child in the way he should go, and when he is old he will not depart from it." *Prov.* 22: 6. *Gen.* 18: 19.

"Withhold not correction from the child. Thou shalt beat him with a rod, and shalt deliver his soul from hell." *Prov.* 23: 13—14, 29: 15—17.

"Chasten thy son while there is hope, and let not thy soul spare for his crying." *Prov.* 19: 18, 13: 24.

Duty of Children.

"Children obey your Parents in all things, for this is well pleasing unto the Lord." *Col.* 3: 20. *Eph.* 6: 1. *Lev.* 19: 3.

"My son hear the instruction of thy father, and forsake not the law of thy mother." *Prov.* 1: 8, 6: 20—22, 23: 22.

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother." *Prov.* 10: 1, 15: 20, 17: 21.

"Cursed be he that setteth light by his father or his mother." *Deut.* 27: 16.

"The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." *Prov.* 30: 17.

Duty of Masters.

"Masters give unto your servants that which is just and equal: knowing that ye also have a Master in Heaven." *Col.* 4: 1.

"And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in Heaven; neither is there respect of persons with Him." *Eph.* 6: 9. *Job* 31: 13—15.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." *Gen.* 18: 19, 17: 9—14. *Deut.* 12: 17, 18: 16: 1—16. *Exod.* 20: 8—11.

Duty of Servants.

"Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart.

With good will doing service, as to the Lord and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." *Eph.* 6: 5—8. *Col.* 3: 22—25.

"Exhort servants to be obedient unto their own masters and to please them well in all things: not answering again: not purloining: but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." *Titus* 2: 9—14.

"Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." *1 Pet.* 2: 18—25. *1 Tim.* 6: 1.

Our Saviour's Rule.

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." *Matt.* 7: 12.

Commands and Promises.

"Jesus said—Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. And he took them up in his arms, and put his hands upon them and blessed them." *Mark* 10: 13—16. *Matt.* 19: 13—15.

"I love them that love me; and those that seek me early shall find me." *Prov.* 8: 17.

"My son give me thine heart." *Prov.* 23: 26.

"Remember now thy Creator in the days of thy youth." *Ecc.* 12: 1.

"Repent ye and believe the Gospel." *Mark* 1: 15.

"Believe on the Lord Jesus Christ and thou shalt be saved and the house." *Acts* 16: 31.

"He that believeth and is baptized shall be saved: but he that believeth not, shall be damned." *Mark* 16: 16.

"Except a man be born again he cannot see the kingdom of God." *John* 3: 1—8.

Invitations.

"Jesus stood and cried saying: If any man thirst, let him come unto me and drink." *John* 7: 37.

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy and my burden is light." *Matt.* 11: 28—30.

"Him that cometh to me I will in no wise cast out." *John* 6: 37.

Religion the one thing needful.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." *Prov.* 4: 7.

"Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies; and all the things thou canst desire are not to be compared to her.

"Length of days is in her right hand, and in her left hand riches and honour.

"Her ways are ways of pleasantness, and all her paths are peace." *Prov.* 3: 13—18.

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." *Matt.* 6: 33.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." *Luke* 10: 38—42.

The value of the Soul.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."—*John* 3: 16.

"Christ died for our sins."—*1 Cor.* 15: 3.

"Who gave Himself for us."—*Titus* 2: 14.

"For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"—*Matt.* 16. 26.

The Time to seek the Salvation of the Soul.

"To-day if ye will hear His voice, harden not your heart."—*Ps.* 95. 7, 8; *Heb.* 3. 7-19.

"Behold now is the accepted time: behold now is the day of salvation."—*2 Cor.* 6. 2.

"Seek ye the Lord while He may be found: call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God and he will abundantly pardon."—*Isa.* 55. 6, 7.

PSALMS AND HYMNS.

Long Metre.

Before Jehovah's awful throne.....	Watts.	Tune, Old Hundred.
From all that dwell below the skies.....	"	same.
Go, preach my Gospel, saith the Lord.....	"	same.
Jesus shall reign where'er the sun.....	"	same.
Come, dearest Lord, descend and dwell.....	"	same.
'Twas on that dark, that doleful night.....	"	same.
High in the heavens, eternal God.....	"	Hebron.
Thus far the Lord has led me on.....	"	same.
Great God, attend, while Zion sings.....	"	Portugal.
Buried in shadows of the night.....	"	same.
Life is the time to serve the Lord.....	"	Wells.
What shall the dying sinner do.....	Vill. H.	same.
Sweet is the work, my God, my King.....	Watts.	Kedron.
Now in the heat of youthful blood.....	"	same.
Stand up my soul, shake off thy fears.....	"	same.
Deep are the wounds which sin has made....	Vill. H.	same.
Jesus, and shall it ever be.....	"	same.
Come hither all ye weary souls.....	Watts.	Duke Street.
Now for a tune of lofty praise.....	"	same.
Now to the Lord a noble song.....	"	same.
When I survey the wondrous cross.....	"	Millenium.
Why should we start and fear to die.....	"	same.
There is a God that reigns above.....	"	same.
Hasten, O Sinner, to be wise.....	Vill. H.	same.
Come, weary souls, with sins distressed.....	"	same.
O! that my load of sin were gone.....	"	same.
Broad is the road that leads to death.....	Watts.	Windham.
Show pity Lord, O Lord forgive.....	"	same.
Eternal Spirit, we confess.....	"	same.
Once, on the raging seas, I rode.....	Vill. H.	Bonny Doon.

Common Metre.

Lord! in the morning thou shalt hear.....	Watts.	Peterboro'
Let every mortal ear attend.....	"	same.
Come Holy Spirit, heavenly Dove.....	"	same.
I'm not ashamed to own my Lord.....	"	Rochester.
God, my supporter and my hope.....	"	same.
God is a Spirit, just and wise.....	"	same.

What shall I render to my God.....	Watts.	Tune, Clarendon.
Awake my heart, arise my tongue.....	"	Bray.
This is the day the Lord has made.....	"	same.
My God, the spring of all my joys.....	"	same.
There is a land of pure delight.....	"	Auld Lang Syne.
God made the sky that looks so blue.....	S. S. H.	same.
O! that the Lord would guide my ways.....	Watts.	Medfield.
How did my heart rejoice to hear.....	"	Devizes.
In all my vast concerns with Thee.....	"	Mear.
O! for an overcoming faith.....	"	same.
Plung'd in a gulf of dark despair.....	"	same.
That awful day will surely come.....	"	same.
When I can read my title clear.....	"	Old Suffield.
Come, let us join our cheerful songs.....	"	same.
Come, happy souls approach your God.....	"	same.
Come, let us lift our joyful eyes.....	"	same.
Why do we mourn departed friends.....	"	China.
Stoop down my thoughts, that used to rise...	"	same.
Alas! and did my Saviour bleed.....	"	Methodist.
Come humble sinner, in whose breast.....	Vill. H.	same.
There is a fountain filled with blood.....	"	same.
My drowsy powers, why sleep ye so.....	Watts.	St. Martins
Jesus, with all thy saints above.....	"	Arlington.
Amazing sight! the Saviour stands.....	Vill. H.	same.
O! for a closer walk with God.....	"	Balerna.
O! could I find from day to day.....	"	same.
How oft, alas! this wretched heart.....	"	same.
To whom my Saviour, shall I go.....	"	Hull.
Come Holy Ghost, my soul inspire.....	"	same.
In thy great name, O Lord, we come.....	"	Woodstock.
Lord, thou wilt hear me when I pray.....	Watts.	same.
Jesus, thou art the sinner's friend.....	"	Pisgah.
While shepherds watched their flocks.....	Dobell.	Sherburne.
Adam and Eve in Eden lived.....	Inf. S. H.	The Gondolier.

Short Metre.

The Lord, my shepherd is.....	Watts.	Aylesbury.
O! bless the Lord, my soul.....	"	same.
Welcome, sweet day of rest.....	"	same.
Is this the kind return.....	"	same.
Let sinners take their course.....	"	America.
Come, sound His praise abroad.....	"	Silver Street.
Come, ye who love the Lord.....	"	same.
My soul! repeat his praise.....	"	Boylston.
How beauteous are their feet.....	"	same.
To God the only wise.....	"	Watchman.
Raise your triumphant songs.....	"	same.
Now is the accepted time.....	Vill. H.	same.
Behold the morning sun.....	Watts.	Shirland.
Come, Holy Spirit, come.....	Vill. H.	same.
And canst thou, sinner, slight.....	"	same.
My soul, be on thy guard.....	"	Laban.
Did Christ o'er sinners weep.....	"	same.

8, 7 and 4.

Guide me, O thou great Jehovah.....	"	Greenville.
Saviour, visit thy Plantation.....	"	same.
Come, ye weary, heavy laden.....	"	same.
Come, ye sinners, poor and needy.....	"	same.

7s.

Once, I thought my mountain strong.....	<i>Vill. H.</i>	<i>Tune, Nuremburgh.</i>
Jesus, lover of my soul.....	"	<i>same.</i>
Rock of ages, cleft for me.....	<i>Episc. H.</i>	<i>Watchman tell, &c.</i>
Jesus, Saviour of my soul.....	"	<i>same.</i>
Children of the Heavenly King.....	<i>Vill. H.</i>	<i>Pleyel's Hymn.</i>
Seek, my soul, the narrow way.....	<i>Episc. H.</i>	<i>same.</i>
Jesus, thou heavenly stranger.....	<i>Inf. S. H.</i>	<i>Mission. Hymn.</i>
Jesus, save my dying soul.....	<i>Sacred Songs.</i>	<i>Wilmot.</i>

H. M.

blow ye the trumpet, blow.....	<i>Vill. H.</i>	<i>Lenox or Trumpet.</i>
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FAMILIAR QUESTIONS.

Q. Who was the first man ?

A. Adam.

Q. Who was the first woman ?

A. Eve.

Q. What were the names of their two sons ?

A. Cain and Abel.

Q. Who was that wicked one that slew his brother ?

A. Cain.

Q. Who was carried to Heaven without dying ?

A. Enoch.

Q. Who was the oldest man ?

A. Methuselah.

Q. Who were saved in the Ark when the world was drowned ?

A. Noah and his family.

Q. What were the names of his three sons ?

A. Shem, Ham and Japheth.

Q. Who was the most patient man ?

A. Job.

Q. Who was the Father of the Faithful ?

A. Abraham.

Q. Who was saved when Sodom was burnt ?

A. Lot and his two daughters.

Q. Who was turned into a pillar of salt ?

A. Lot's wife.

Q. How many sons had Jacob ?

A. Twelve.

Q. Who was sold into Egypt by his brethren ?

A. Joseph.

Q. Who was the meekest man ?

A. Moses.

Q. Who led the Children of Israel into the Promised Land ?

A. Joshua.

Q. Who commanded the Sun and Moon to stand still ?

A. Joshua.

Q. Who was the strongest man ?

A. Sampson.

Q. Who was the man after God's own heart ?

A. David.

Q. Who was the wisest man ?

A. Solomon.

Q. Who was carried to Heaven in a chariot of fire ?

A. Elijah.

Q. Who made iron to swim ?

A. Elisha.

Q. Who was cast into the lion's den ?

A. Daniel.

Q. What three children were cast into the fiery furnace ?

A. Shadrach, Meshach and Abed-nego.

Q. Who was the fore-runner of Christ ?

A. John the Baptist.

Q. Who were the four Evangelists ?

A. Matthew, Mark, Luke and John.

Q. Who sat at the receipt of custom ?

A. Matthew.

Q. Who was the Disciple that Jesus loved ?

A. John.

Q. Who was the beloved Physician ?

A. Luke.

Q. Who was the Mother of Jesus ?

A. The Virgin Mary.

Q. Who was the husband of Mary ?

A. Joseph.

Q. Who sought to kill Jesus when he was a little child ?

A. King Herod.

Q. Who was raised from the dead by our Lord Jesus Christ ?

A. Lazarus.

Q. Who betrayed his Lord ?

A. Judas

Q. Who denied his Lord ?

A. Peter.

Q. Who condemned our Saviour to be crucified ?

A. Pontius Pilate.

Q. Who were struck dead for telling a lie ?

A. Ananias and Sapphira his wife.

Q. Who was killed with the sword ?

A. James.

Q. Who was stoned to death ?

A. Stephen.

Q. Who was the Apostle to the Gentiles ?

A. Paul.

Q. Who wrote the first Book in the Bible ?

A. Moses.

Q. Who wrote the last Book in the Bible ?

A. John.

CATECHISM.

PART I.—OF GOD.

§ I. WHAT GOD IS; AND HOW WE MUST WORSHIP HIM.

John 4: 1—29.

Q. What is God?

A. "God is a Spirit." 1 Tim. 1: 17; 6: 16; Heb. 11: 27.

Q. How must we worship God?

A. "In spirit and in truth." John 4: 23, 24; Phil. 3: 3.

Q. How often during the day ought we to worship God?

A. At least every morning and evening. Ps. 5: 3; 55: 17; Mark 1: 35; 6: 46—48; Luke 6: 12; Eph. 6: 18; Matt. 6: 5—15.

Q. Repeat, what the Bible says, "God is a Spirit?"

A. "God is a Spirit and they that worship him must worship him in spirit and in truth."

Q. For what were we made?

A. To worship and serve the Lord. Rev. 4: 11; Rom. 11: 36; Prov. 16: 4; Neh. 9: 6; Ps. 24: 1; Deut. 6: 4, 5; 10: 12—14; 1 Cor. 6: 20; 1 Pet. 1: 17—19; 2: 9.

You now know *what God is*

—We have bodies of flesh and blood. God is not like us. He has no body. He is a *Spirit*. Luke 24: 39. The Great Spirit. 1 Kings 8: 27; Isa. 66: 1; Jer. 23: 24. He is every where present, but we cannot see Him.

You now know *how* you are to worship God. "*In Spirit*." That is, *as a Spirit*. Deut. 4: 12; Isa. 40: 18—26; Acts 17: 29; Exod. 20: 4—6; and *with* your spirit—with *your heart*; praying unto Him and confessing your sins; praising, loving and serving him *with all your heart*. Ps. 51: 17; Isa. 66: 2. "*In truth*," without pretence; without making believe; *sincerely*; Ps. 51: 6; Luke 18: 9—14; Matt. 23: 14, 25, 26.

1. *God loves and accepts those only who worship him in spirit and in truth.* Be careful, therefore, when you worship God to worship him in spirit and in truth. John 4: 23.

2. *Every person, old and young, should worship God publicly and privately. Publicly, in His church on the Sabbath,*

in the house of prayer, in the family: and *Privately*, at least twice a day, morning and evening, in some place where no one can see or hear, but God. Some good persons worship God *three* times a day, morning, noon, and night.

3. *God has made us for himself, to worship and serve him forever.* If you then wish God to love you, and to do you good; if you wish to be *happy* in this world and in the world to come, worship God in "Spirit and in truth." 1 Tim. 4:8, 9; Ps. 84:11, 12. "Draw nigh to God and he will draw nigh to you,"—James 4:8; 2 Chron. 15:2. Through Jesus Christ our Lord.

§ II. ATTRIBUTES OF GOD.

1. *God lives forever and ever.*

Ps. 90:1—17.

Q. Who made and who takes care of all things?

A. God. Gen. 1:1; John 1:1—3; Col. 1:15—17; Heb. 1:1—3; Matt. 6:19—34; 10:28—33.

Q. Was God himself made?

A. No. Isa. 44:6; 43:10. Deut. 32:39, 40.

Q. Has he a Father?

A. No. He has no father. Eph. 4:6.

Q. If then God is not made, and has no father, who gives him *life*?

A. No one.

Q. How then has the Father *life*?

A. "The Father hath life in himself." John 5:26; Jer. 10:10; 1 Tim. 1:17; 6:16.

Q. Has God *always lived*?

A. Yes.

Q. Will he ever change, or die, and come to an end?

A. No. Gen. 21:33; Ex. 3:14; 1 Tim. 1:17; 6:16; Heb. 1:10—12; Isa. 40:28; Ps. 145:13; James 1:17; Rev. 1:8.

Q. What says the Scripture of God's being from everlasting?

A. "From everlasting to everlasting thou art God." Ps. 90:2; Mal. 3:6; Ps. 90:4.

Q. Who gives life to us and to all things?

A. God. Ps. 145:15, 16; Acts 17:25.

Q. What says the Bible, beginning with, "In Him we live?"

A. "In Him we live, and move, and have our being. Acts 17:28.

Q. Shall *we* live forever and ever?

A. Our bodies shall die, but our souls shall live.

Q. But will not our bodies be raised to life again in the last day?

A. Yes.

Q. How do we know then that we shall live, soul and body, forever and ever?

A. The Lord says so—"Because I live, ye shall live also." John 14:19.

God lives forever and ever He never had a beginning, and he will never have an end. He can suffer no change. He is *the*

same yesterday, to-day, and forever.

1. *He is the everlasting Father*—the Fountain—the Giver of life to us and to all things. “In him we live, and move and have our being.” Our father and mother and friends in this world, may die and leave us alone. But our Father in heaven is greater than these, and can never die. He lives, and can take care of us from the cradle to the grave. Ps. 103:1—5; 145:9, 15, 16; Matt. 6:11.

2. *And because He lives, we shall live also.* We are immortal—our bodies may die, but God will raise them up again. We shall live soul and body forever. This is the truth. 2 Tim. 1:9, 10.

3. *And it is a delightful truth to us if we are righteous.* If we are righteous, then we shall live with God in heaven, forever! But it is *a distressing truth if we are wicked.* We shall then live with devils in hell, forever. Matt. 25:46; 16:24—27.

4. As it is the Lord who gives us *this present life*, so it is the Lord *who takes it away.* Let us then strive so to live in this present life, that when God takes it away, we may be prepared to meet him, and dwell with him in glory, in the life to come. Ps. 90:12; Luke 12:40; 16:22, 23.

2. *God is present in every place and knows every thing.*

Ps. 139:1—12.

Q. Is God present in every place?

A. Yes. Jer. 23:24; 2 Chron. 2:6; Matt. 18:20.

Q. What does he see and know?

A. All things. Acts. 15:18; 1 Tim. 1:17; Heb. 4:13; Prov. 15:11; John 2:24, 25.

Q. What says the Scripture of the “eyes of the Lord?”

A. “The eyes of the Lord are in every place, beholding the evil and the good.” Prov. 15:3; 2 Chron. 16:9; Jer. 32:19.

Q. Can we ever hide ourselves by day or night, in any secret place, from God?

A. No. Jer. 23:24; Ps. 139:1—12; Job. 31:4; Heb. 4:13; Amos 9:2—4.

Q. What is the name that Hagar gave to God?

A. “Thou God seest me.” Gen. 16:13; Prov. 5:21.

Q. God has *all knowledge and all wisdom*; if any of us “lack wisdom,” of whom must we ask it?

A. “Of God.” Ps. 147:5; Isa. 40:28; 1 Tim. 1:17; James 1:5; Ps. 94:10; Prov. 2:6.

Q. Who gave unto Solomon the wisest man, all his wisdom?

A. God. 1 Kings 3:5—14; 4:29—34; 2 Chron. 1:8—12.

Q. What is that, *within* every man, which God *alone* perfectly knows?

A. The heart. 1 Kings 8:39; 1 Sam. 2:3; 16:7; Ps. 44:21; Rom. 2:16; 1 Cor. 4:5; Eccl. 12:14.

Q. What is said of the deceitfulness and wickedness of the heart?

A. “The heart is deceitful

above all things, and desperately wicked." Jer. 17:9, 10; Gen. 6:5; 8:21; Eccl. 9:3; Rom. 3:10—19; Gal. 5:19—21; Eph. 2:3; Titus 3:3; Matt. 15:19, 20; Rom. 7:18.

Q. Why does God search the hearts of all men?

A. To render unto every man according to his works. Jer. 17:10; Rev. 2:23; 1 Chron. 28:9; Ps. 139:23, 24; Jer. 32:19.

The Lord fills heaven and earth. He is present in every place, and sees and knows all things.

1. Whether, therefore, we lie down or rise up; or go out or come in; wherever we are, whatever we may be doing, *God is round about us.* We may hide from man, but never from God. Day and night are the same to him. Let us ever remember the name that Hagar gave to God. "Thou God seest me," and act as in his presence. Let us be afraid to steal, or lie, or curse, or break the Sabbath, or do any wicked thing. God will see and know. Josh. 7:1—26; 2 Kings 5:20—27.

2. He sees too, not only our *evil actions*, but our *good ones also*. We are therefore *encouraged to do good*. God sees, and is pleased with us, and will bless us. We shall not lose our reward. Mal. 3:16; Matt. 10:37—42; 25:34—36; Gal. 6:9.

3. *God only knows the heart.* He sees not our actions only, but the *very secret thoughts of the heart*. He knows us better than

we know ourselves. We may deceive man, but God we cannot deceive. He marks and will bring into Judgment every secret thought of every heart. Let us entreat God for Christ's sake, to come and take possession of our hearts, and change them, and purify them and so fit us for heaven. Ps. 139:23, 24.

4. *God has all wisdom, and can and will do all things well.* We should desire God to do for us and with us, just as he deems best; and we should be satisfied with whatever he does. And whenever we need wisdom; whenever we wish to know what we ought to do and what we ought not to do, we must ask God to teach us. Phil. 4:11—13; 1 Tim. 6:6;

3. *God has Almighty Power, he can do what he pleases, and none can hinder him.*

Gen. 1:1—31.

Q. Has God almighty power?

A. Yes. Rev. 19:6; 1 Chron. 29:11, 12; Luke 1:37.

Q. What has he done that shows he has almighty power?

A. He has made the world, and sun, and moon, and stars, and holds them up. Gen. 1:1; Heb. 1:2, 3, 10; Col. 1:15, 16; Isa. 40:26; Job 26:7.

Q. How did he make them?

A. By the word of his power Gen. 1:3; Heb. 11:3; Ps. 33:6—9.

Q. Can any hinder him from doing what he pleases?

A. No. Dan. 4:35; Isa. 43:

13; 45:9; 46:10; Job 40:9; Pet. 1:5; Jude v:24; John 10:27—30.
1 Cor. 10:22; Exod. 14:23—31.

Q. How does God command us to trust in him, as having everlasting strength to help us?

A. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Isa. 26:4.

Q. Should we rejoice to have the Almighty God for our God and Saviour.

A. Yes. Rom. 8:31; Ps. 91:1—16; Ps. 55:22; Phil. 4:13.

Q. Can we harden ourselves in sin against Almighty God and prosper?

A. No. Job 9:4; Ps. 66:7; 9:17.

Q. Into whose hands is it a fearful thing to fall?

A. "Into the hands of the Living God." Heb. 10:31; 12:29; Ps. 50:22; 76:7; 90:11; Matt. 10:28; 2 Thess. 1:7—9.

God has almighty power. He made and he upholds all things by the word of his power. "He spake and it was done." There is nothing too hard for God. You may hinder man but not God. Jer. 32:27.

1. *He is therefore mighty to save;* and in his everlasting strength we should trust, and in his alone. He has power to give us all that we need; to save us from every danger and carry us through every trial. 2 Cor. 12:9. No power of men, nor of devils can hurt us if God be for us. 2 Tim. 4:17, 18. The salvation of the soul is safe in his hands. His church on earth is safe: let his people rejoice. 1

2. *He is also mighty to destroy.* None can stand before Him; not even the strongest sinners. He can tear them in pieces and none can deliver them. His wrath is terrible.

How foolish to strive against God! He can destroy both body and soul in hell forever. "It is a fearful thing to fall into the hands of the Living God." Jer. 5:22. God's power is turned against the wicked, therefore let the wicked fear, and repent and turn unto God through Jesus Christ.

4. *God is a holy God.*

Ps. 5:1—12.

Q. What is God said to be glorious in?

A. "Holiness." Exod. 15:11.

Q. When Isaiah saw the Lord on his throne, and the angels worshipping him, what did they cry one to another?

A. "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." Isa. 6:1—4; Rev. 4:8; John 12:41.

Q. Is there any sin, or iniquity, or unrighteousness with God?

A. No. Ps. 111:9; Isa. 43:15; Acts 3:14; Ps. 145:17; James 1:13—17; Rom. 9:14; 1 John 1:5.

Q. What kind of a place is heaven, where God lives?

A. A holy place. Rev. 21:9—27; 22:14, 15.

Q. How does God feel towards all the wicked?

A. He hates them. Ps. 5:4; 5; 11:5—7; 34:16; Job 15:14—16; Hab. 1:13.

Q. How does God feel towards the righteous?

A. He loves them. Ps. 11:7.

Q. Will God ever receive us into heaven if we are not holy?

A. No. Amos 3:3; 2 Cor. 6:14, 15; Rev. 21:8—27.

Q. What is his command to us beginning with "Be ye holy"?

A. "Be ye holy for I am holy." 1 Pet. 1:15, 16; Levit. 19:2.

Q. What must we follow if we would see the Lord?

A. "Holiness." Heb. 12:14; 2 Tim. 1:9; Rom. 6:19—22; John 3:1—8.

God is a holy God. His very nature is holy. His holiness is his glory. There is no iniquity in God. He is infinite purity in all his thoughts and words and ways. He hates sin with a perfect hatred.

1. *If God were not holy he would not be worthy of our love.*

2. *He loves the righteous.* He will take care of them and give them a place before him in heaven.

3. *He hates the Wicked,* and them will he destroy. Woe to the despisers of his holiness! Let no man in his sins hope to see God in peace.

4. We can therefore never be happy, nor expect God's favor, unless we cease from sin and follow after holiness. Our holiness is to obey his law in thought, word and deed. And this holiness we obtain from the Lord,

Ps. 51:10—12; John 1:12, 13; James 1:18; through our Lord Jesus Christ. Titus 2:11—14; Our hearts must be changed John 3:3—8.

5. *God is a good and merciful God.*

Ps. 145:1—21.

Q. Who only is perfectly good in himself, and does good to us and to all creatures?

A. God. Ps. 119:68; Matt. 19:17; 1 Chron. 16:34; Ex. 34:6; Ps. 145:9.

Q. Tell me some of God's goodness to you.

A. He gives us father and mother, meat and drink, and clothes to wear; and when we are sick he makes us well.

Q. Is it not great goodness in God to make us live in a Gospel land, and to give us his holy word?

A. Yes. Eph. 1:3—9. Deut. 4:32—35. Ps. 147:19—20. Rom. 3:2; Matt. 13:16, 17.

Q. Do we deserve God's goodness towards us?

A. No.

Q. And why not?

A. Because we have sinned against him; Luke 15:21.

Q. Is God a merciful God?

A. Yes. Jonah 4:2; Ps. 103:8; Exod. 34:6; 2 Cor. 1:3; Ps. 86:5.

Q. What great thing has God done for us sinners, that shows he is a good and merciful God?

A. He sent his Son to die for us. 1 John 4:9, 10; John 3:16.

Q. As God treats us in a good and merciful way, how does he command us to treat each other?

A. In a good and merciful way also. Luke 6:36; Comp. vs. 31—35; Matt. 5:44—48; James 2:13; Matt. 18:21—35.

Q. To what should God's goodness and mercy lead us?

A. "To repentance." Rom. 2:4.

God is good, and he does good. Heaven and earth are full of his goodness. Every living thing enjoys his goodness. Birds, beasts, fishes, insects, creeping things, are fed by his bountiful hand. He takes kind care of them all. Ps. 145:15, 16; 104:1—35; Matt. 6:26; Job. 38:41.

We have made God angry with us, by our sins against him; so that we do not deserve his goodness. All his goodness to us, therefore, is *mercy*. It is of his mercy that we live and behold the pleasant light of the sun and moon; and enjoy the *spring*, when the trees and grass look so green, and we plant the ground—*summer*, when we eat nice fruit—*autumn*, when we gather in the corn—and *winter*, when we warm by the blazing fire. It is of his mercy that we have father and mother, meat and drink, houses to live in, and clothes to wear. It is of his mercy, when we are sick, that he makes us well; and when we are in danger of being hurt or killed, that he keeps us safe.

Above all, it is of his mercy that he has *sent his Son to die*

for us; and that we live in a land where the Gospel of Jesus Christ is known and preached. Millions of our fellow-creatures have not the Gospel. But we have the Bible, churches, Sabbath schools, ministers, teachers, every opportunity for the salvation of our souls.

1. *It becomes us to feel our sinfulness and unworthiness, and to praise God for all his abounding mercy towards us.* If it were not for the mercy of God, we should not live—the world would not stand. Ps. 103; Lam. 3:22.

2. *And his mercy should lead us to repentance.* He shows us mercy that we may repent and live. How much and how long have we abused God's mercy and despised his Son? What can show the wickedness of our hearts more than such conduct as this? Mercy abused draws down upon us more dreadful wrath. Matt. 11:21—24. By speedy repentance we should seek reconciliation with God through his Son.

3. *We must be merciful, as God is merciful. To all his creatures.* We must feed and take care of all creatures around us. It is sinful to kill them for our own pleasure—to starve, to beat, abuse, overwork, or torment any of them. God made them, and they have feelings as well as we. Prov. 12:10. *And to each other.* Forgiving injuries, returning blessing for cursing, love for hatred, good for evil. Being kind to all, and especially to

the poor, the sick, the helpless, the afflicted. Matt. 5:7; Rom. 12:17—21; Matt. 5:43—48; James 2:13—16; Luke 23:34.

6. *God is a Just God.*

Gen. 19:1—28.

Q. Where do the righteous go when they die?

A. To heaven.

Q. And where do the wicked go?

A. To hell.

Q. Who sends them there?

A. God.

Q. Is God the Judge of all, and will he always do what is just and right?

A. Yes. Heb. 12:23; Ps. 94:2; 2 Tim. 4:1—8; Gen. 18:25; Ps. 96:13; Deut. 32:4; Isa. 45:21; Rev. 15:3; Rom. 14:9—12.

Q. How do the Scriptures say God shall reward every man?

A. "He shall reward every man according to his works." Matt. 16:27; 1 Cor. 3:8; 2 Chron. 19:7; Prov. 24:12; Acts 10:34; Matt. 25:31—46.

Q. What did God do to the angels that sinned in heaven?

A. He cast them down to hell. 2 Pet. 2:4.

Q. What did he do to the old world of wicked sinners?

A. He drowned them with a flood. Genesis 6 and 7.

Q. What did he do to the wicked cities of the plain, Sodom and Gomorrah?

A. He burnt them up with fire and brimstone. Gen. 19.

Q. Does all this show he will surely punish the wicked?

A. Yes. Prov. 11:21.

Q. What man did God save in the ark when he drowned the old world?

A. Righteous Noah.

Q. What man did God save when he burnt up Sodom and Gomorrah?

A. Righteous Lot.

Q. Does this show that he will surely save the righteous?

A. Yes. 2 Pet. 2:4—9.

Q. Could we love God and trust in him if he did not do what is just and right?

A. No.

Q. If God always does what is just and right, what does he require us to do?

A. What is just and right also. Matt. 7:12.

Q. If any person treats us unjustly, and injures us, to whom must we look, and upon whom must we call, to take our part?

A. God. 1 Cor. 4:3—5; 1 Pet. 2:23; Rom. 12:17—21.

Q. How must we love God to give him his due?

A. We must love the Lord *with all our heart, mind and strength.*

Q. How must we love our neighbor to give him his due?

A. We must *love our neighbor as ourselves.*

God is a just God. It is impossible for God to say or do any thing that is not just and right. And in judging his creatures his justice is perfect. He will pass by no sin; he will ask no favors;

he will show no favors, neither to young nor old, male nor female, rich nor poor, bond nor free, wise nor foolish, angel nor man. He will search, and make known the secrets of all hearts, and reward every man according to his works. Every man shall have a fair trial and just judgment.

1. *Rejoice in God's justice; for every thing will go right at last.* The righteous will be rewarded and the wicked punished. Ps. 37 and 73; Prov. 11:21; 2 Pet. 2:4—9. And whenever we are treated hardly and unjustly, our duty is to look to God the righteous Judge, to take our part, and he surely will. Ps. 37:1—6; Mic. 7:8; Rev. 16:7; Rom. 8:31.

2. *We should tremble before a just God.* Are we not all sinners? Do not our sins call for just punishment? How shall we escape? *Through Jesus Christ.* He will satisfy God for our sins, and for *his sake* God will forgive us. But if we believe not in Jesus, though we may go unpunished in this world, we shall surely be punished in that which is to come. Rom. 3:20—26; 1 John 1:9; Ps. 130:3, 4.

3. *As God is just, he requires us to be just also. Just to himself.* Give God the glory due unto his holy name. Love and serve him with all the heart, mind and strength. *Just to each other.* Do our duty to all, and all our duty. Love thy neighbor as thyself. Matt. 7:12; Rom. 13:8—10; 1 Cor. 6:8—

10; Deut. 25:14—16. *Just to ourselves.* Seeking our best interest first, even the salvation of our immortal souls. Luke 10:38—42; Matt. 6:33; 1 Tim. 4:8.

7. God is a God of Truth.

Acts 5:1—10.

Q. Is God a God of truth—does he speak the truth always?

A. Yes. Deut. 32:4; Ps. 31:5; 86:15; 100:5.

Q. Is he faithful—can we always depend upon his word?

A. Yes. Ps. 33:3; 146:6; Isa. 25:1; Dan. 4:37; 1 Cor. 1:9; 1 Thess. 5:24; 2 Thess. 3:3; Heb. 10:23; 11:11; Joshua 21:44, 45; 23:14, 15; 1 Kings 8:56.

Q. What is said of God's not being a man, that he should lie?

A. "God is not a man, that he should lie." Num. 23:19; 1 Sam. 15:29; Titus 1:2; Heb. 6:18; Rom. 3:4.

Q. What is the command of God to us which begins, "Putting away lying?"

A. "Putting away lying, speak every man *truth* with his neighbor." Eph. 4:15—25; 6:14; Col. 3:9; Prov. 3:3.

Q. What is said of lying lips?

A. "Lying lips are an abomination to the Lord."

Q. And what of a *lying tongue*?

A. "The Lord hateth a lying tongue." Prov. 6:16, 17; 12:22.

Q. Who were struck dead for telling a lie?

A. Ananias and Sapphira his wife. Acts 5:1—10.

Q. Can we ever tell a lie and God not know it?

A. No.

Q. Where shall all liars have their part?

A. "In the lake which burneth with fire and brimstone." Rev. 21:8—27; 22:15.

God is a God of truth. It is impossible for him to lie. He does not speak to us from heaven in these days. He has done that already, and all that he has to say to us, his messages, commandments, promises, threatenings, we find *in the Bible*. That is God's Book—above all other books—the *Book of Truth*.

1. *We are naturally prone to disbelieve God*; and if we say that we believe in him, we *act* as though what he said to us was false. This is making God a liar, and bringing his displeasure upon us.

2. *We should lament and abhor this unbelief*, and beseech God to give us a *believing heart*, that we may hear and obey his voice. If we believe no one else, let us believe God. If we believe no other book, let us believe the Bible. We may depend upon his word. If he says there is a heaven and a hell, then there is a heaven and a hell. If he tells us that those who repent and believe shall be saved, and those who do not shall be lost, then it will be so. Whatever he says is true. It is our duty and interest, therefore, to hear and obey his voice. Mark 9:24; Luke 17:5.

3. *God requires us to be true*

in word and deed as he is. True in our worship and service of God. When we are, he takes delight in us, and we can commit ourselves to his faithful keeping. Ps. 145:18; 1 Pet. 4:19. When we are not, he looks upon us as liars and hypocrites and unbelievers, fit to be punished in the lake. Jno. 4:23, 24; Ps. 51:6; 1 John 1:6; 2:4. *True also with every one around us.* A liar is a wretched character, whom God hates, and man hates. No liar comes to any good. The devil is a liar and the father of liars. John 8:44. It is safest and best for you to speak the truth always, no matter what happens to you for it. Prov. 12:19. If you do wrong, or see others do wrong, tell the truth about it. If you make a promise, keep it. If you owe any thing, pay it. If you want any thing, ask for it. Keep an honest hand as well as an honest tongue. No liars can enter the kingdom of God. They shall miserably perish.

§ 3. OF THE PERSONS IN THE GOD-HEAD.

Matt. 28:1—20.

Q. How many Gods are there?

A. There is one only living and true God. Deut. 6:4; Isa. 44:6—8; 1 Cor. 8:4; Jer. 10:10

Q. How many Persons are there in the Godhead?

A. Three.

Q. What are their names?

A. The Father, the Son, and

the Holy Ghost. Matt. 28 : 19 ; 2 Cor. 13 : 14.

Q. And do these three Persons make the one only living and true God ?

A. Yes.

Q. How do we certainly know this ?

A. The Bible tells us so.

Q. How did our Saviour command the Apostles, and all ministers after them, to baptize ?

A. "In the name of the Father, and of the Son, and of the Holy Ghost."

Q. Ought we to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, and so worship and serve them, as God, if these three persons were not the one only living and true God ?

A. No. Acts 14 : 15 ; 26 : 17 — 20 ; 1 Thess. 1 : 9 ; Matt. 28 : 19, 20.

Q. What did our *Heavenly Father* do for us ?

A. He sent his Son to die for us.

Q. And where did *the Son*, in love and mercy, die for us ?

A. On the cross.

Q. And what does the *Holy Ghost* do for us ?

A. He changes our hearts, and fits us for heaven.

There is but *one* God—Maker of heaven and earth. And there are Three Persons in the Godhead—the Father, the Son, and the Holy Ghost. These three are one God, "the same in substance, equal in power and glory." This one God, existing in the per-

sons of Father, Son and Spirit, is the only living and true God. This we know, for we have God's own Word to teach us.

1. Our fellow-creatures *who have not God's word* to teach them better, in their ignorance and wickedness think that there are a great many gods, and they make and worship a great many. Let us pray God to send them the Bible, that they may cast away their false gods, and love and serve the true God.

2. And there are some of our fellow-creatures *who have the word of God*, and yet do not and will not understand it aright ; and say that there *are not* three persons in the Godhead. They are in very ruinous error, and we should pray God to give them a better understanding of his Holy Word, and a heart to feel and obey the truth when they know it.

3. Since there is but one God *we must worship and serve no other, as God*. To love, or worship, or pray to, or obey any angel or man, or any other creature, for God, is damning sin.

4. We must worship and serve God *as God is, existing as Father, Son, and Holy Ghost*. We are to worship and honor the Father and the Son, and the Holy Ghost, as God ; worthy of equal love, and praise, and glory. This is the only manner in which we can offer acceptable worship to God. All other worship and all other religion but this is false and vain.

5. The Bible teaches us, *that there is but one God, and that*

there are three persons in the Godhead. We know not enough to know or to show *how* this is. Is not God greater than we are? Can we, feeble and ignorant creatures, who know not *even ourselves*—how our souls and our bodies are united together—can we by searching find out God unto perfection? “Behold God is great and we know him not.” Blessed be his holy name, that in his nature and glory he is exalted above the knowledge of all his creatures, and must be so for ever and ever to be their God.

6. *When we come to know and to feel that we are ignorant, sinful, lost creatures, dwelling in a world of sin, temptation, disappointment, suffering and death, this is the God that we need.*

We have a *Father in Heaven* who feels for us, and has compassion on us, in our wretched condition. We have an *Almighty Redeemer*, who has condescended to suffer and die the just for the unjust. And we have a *Gracious Spirit*, whose work it is to purify us from sin, to support and comfort us in life, and prepare us for death, judgment, and heaven. What more do we need? He is the satisfying portion of the soul. Take this God away and our eternal all is gone.

Thus from the Scriptures we learn that God is a Spirit, ever-living, present in every place and knowing all things, possessed of almighty power, with none to hinder him from doing all his pleasure—that he is a good and merciful God, just and true in all

his word and works and ways—and that the Lord is one God, yet existing in three persons, the Father, the Son, and the Holy Ghost, the same in substance, equal in power and glory; and these three are one God.

PART II.—OF ANGELS.

§ I. OF GOOD ANGELS.

Luke 15:1—10.

Q. What are good angels?

A. Glorious and holy beings.

Q. Who made them?

A. God. Col. 1:15, 16; Ps. 103:20, 21; Matt. 25:31; John 1:1—3.

Q. How many good angels are there?

A. More than we can tell. Dan. 7:9, 10; 1 Kings 22:19; Ps. 68:17; Rev. 5:11; Heb. 12:22; Matt. 26:53; Luke 2:13.

Q. Where is their home?

A. Heaven. Matt. 22:30; Mark 12:25; 2 Thess. 1:7; Heb. 12:22; Isa. 6:1—3.

Q. What do they in heaven?

A. Praise God and do his will. Ps. 103:20, 21; Matt. 6:10; Luke 2:13, 14; Rev. 5:11—13; 19:5—7; Ps. 148:1, 2; Job 38:7; Heb. 1:6—14; Isa. 6:1—3.

Q. Does God ever send them down to this earth?

A. Yes.

Q. For what purpose?

A. To do good to them that love God. Heb. 1:14; Ps. 34:7; 91:11, 12; Matt. 18:10; 4:11; Acts 5:19; 12:5—11; 2 Kings 6:17; Dan. 6:22; Gen. 48:16; Luke 22:43.

Q. Did not the Lord send messages to holy men of old, by the good angels?

A. Yes. Zech. 1:9; Rev. 1:1; Luke 2:10, &c.

Q. What was the name of the angel that God sent to the virgin Mary to tell her about the birth of Jesus?

A. Gabriel. Luke 1:11—38; Dan. 8:16; 9:21.

Q. Did not God in past days sometimes send good angels into the world to punish and destroy wicked men?

A. Yes. Gen. 19:1; 2 Kings 19:35.

Q. What was the name of the wicked king whom the angel of the Lord smote, so that he was eaten of worms and died?

A. Herod. Acts 12:21—23.

Q. Do good angels take an interest in our salvation—and do they rejoice over us when we repent and turn to God?

A. Yes.

Q. Repeat, "There is joy."

A. "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10; 1 Pet. 1:10, 12; Eph. 3:10.

Q. When a good man dies who carries his soul to heaven?

A. The good angels.

Q. What was the name of the "beggar that died and was carried by the angels into Abraham's bosom?"

A. Lazarus. Luke 16:22.

Q. Is it proper to pray to angels and worship them in any way whatever?

A. No. It is a great sin. Rev. 22:8, 9; 19:10; Col. 2:18; Luke 4:5—8; 1 Cor. 8:5, 6.

Q. Will the good angels come with Christ and assist in the great day of Judgment?

A. Yes. Matt. 25:31; 2 Thess. 1:7, 8; 1 Thess. 4:16; Jude 14; Matt. 13:38—43.

Q. Can we see these pure spirits, and are they like us; do they marry and give in marriage, and are they subject to death?

A. No. Luke 24:39; Col. 1:16; Mark 12:24, 25; Luke 20:35, 36.

Q. Shall we see and know and love the good angels if we go to heaven?

A. Yes. Heb. 12:22; Luke 12:8; 16:22; Rev. 7:9—17.

Q. We know the names of two good angels only—which are they?

A. Gabriel and Michael. Dan. 8:16; 9:21; Luke 1:19—26; Dan. 10:13—21; Jude 9; Rev. 12:7.

There are other intelligent and accountable creatures of God besides men—the *Angels*. But were it not for the Word of God, we should never know any thing of them. For we can neither see, nor hear, nor feel them, since they are not flesh and blood as we are, but pure spirits.

Judging from what is said of them in the word of God, the good angels must be more bright

and beautiful and glorious and happy than tongue can tell. They are holy ; they never have sinned, and never will sin. God has fixed them in a state of holiness. 1 Tim. 5:21 ; Jude 9. Their number is innumerable. Their home, heaven. Their employment, to praise God and do his will. They come from heaven to earth, at God's command, on errands of mercy or Judgment to men, and they move as swiftly as the wind, and as rapidly as the lightning. They take a deep interest in our salvation, and adore the Lord Jesus for his wonderful love. When one sinner repenteth, heaven is filled with their rejoicings. Gladly do they take charge of Christ's disciples, and watch round about them for good ; and when they die, they carry them above, and bring them into heaven with shoutings. And in the last great day they shall come with the Lord Jesus in his glory, and assist in the last tremendous work of the Judgment of the world.

1. But let no one suppose that *we are ever to pray to the good angels, or to worship them.* This would be a soul-destroying sin. They are not by nature Gods. They are *creatures*, like ourselves, though more glorious. God made them, and it is he that must keep them alive, and keep them in a state of holiness and happiness, and nothing can they do for themselves or for us, without the help of God.

But we should admire their holy characters and feel *grateful*

to them, as well as to God for them, because of their friendship and kindness towards us. For they do assist the servants of Christ in this world, though we cannot see nor feel them.

2. If *they* feel so much, and cheerfully do so much for *our salvation, we should feel for and strive to secure our own salvation ; and cheerfully do all in our power to secure the salvation of others.*

3. And they are our *examples of perfect love and obedience to God.* We should endeavour to do God's will on earth as it is done by them in heaven ; and as their holiness makes them happy, so if we follow after holiness, we shall also see God and be as happy through Christ as they are.

4. *In heaven we shall see and know and love them, and their society will add to our joy.*

§ 2. OF EVIL ANGELS.

Matt. 4:1—11.

Q. Have any of the good angels ever sinned against God ?

A. Yes. Jude v. 6 ; 2 Pet. 2:4.

Q. How many ?

A. A very great number.

Q. Who was the prince of them and led the rest into sin ?

A. Satan, or the devil. Matt. 9:34 ; 12:24 ; Eph. 2:2.

Q. After they sinned where did God cast them.

A. "Down to hell." 2 Pet. 2:

4; Jude 6; John 8:44; 1 John 3:8.

Q. At what time did the evil angels sin?

A. God has not told us.

Q. Has God told us what particular sin it was which they committed?

A. No. 1 Tim. 3:6; John 8:44.

Q. What is their character now?

A. As wicked as they can be.

Q. Has God given them a Saviour as he has us?

A. No. Heb. 2:16.

Q. Can they be saved?

A. No, they are lost forever. 2 Pet. 2:4; Jude 6; Matt. 25:41; Rev. 20:10.

Q. Are they afraid of God and of coming judgment?

A. Yes. James 2:19; Matt. 8:29; Mark 1:24; 5:7.

Q. Do they ever come into this world?

A. Yes.

Q. For what purpose?

A. To do us evil. 1 Pet 5:8.

Q. When the Lord Jesus was in this world did he not cast devils out of men?

A. Yes. Matt. 4:24; Luke 4:36; 11:20; 13:16; Mark 5:8; Acts 10:38; Matt. 10:7, 8; Luke 10:17—20; Acts 16:16—18.

Q. By what name is Satan called that shows us his business in this world?

A. "The Tempter." Matt. 4:3; 1 Thess. 3:5.

Q. Has he many names?

A. Yes. Matt. 4:3; 12:24;

John 12:31; 14:30; 2 Cor. 4:4; 1 Thess. 3:5; Rev. 20:2.

Q. Can the devil tempt us and make us sin if we do not choose to sin?

A. No.

Q. What is said of the devil as a roaring lion?

A. "The devil as a roaring lion walketh about seeking whom he may devour. 1 Pet. 5:8, 9; Luke 22:31; Job 1:6, 7; 2:1, 2.

Q. What will he do if we "resist him?"

A. "Flee from us." James 4:7; 1 Pet. 5:9; Eph. 4:27; 6:10—16.

Q. Has Satan great power to tempt and to rule in the hearts of the wicked?

A. Yes. Eph. 2:2; 6:10—16; 2 Cor. 4:4; 2 Tim. 2:26; Mark 4:15; Acts 26:18; John 12:31; 14:30; 16:11; 2 Cor. 11:14; Rev. 2:24; Luke 22:3; Acts 5:3.

Q. Did the devil tempt our Saviour when he was on earth?

A. Yes. Matt. 4:1—11; Luke 4:1—13.

Q. Who is able and who has come into the world to destroy the devil and all his works?

A. The Lord Jesus. Heb. 2:14, 15; 1 John 3:8; Gen. 3:15; Luke 10:18; Isa. 11:9.

Q. In the day of Judgment where will the Saviour tell the wicked to depart?

A. "Depart ye cursed into everlasting fire prepared for the devil and his angels." Matt. 25:41.

The angels when first created

were holy, yet free to stand or fall. A great number *stood*; they are now *the holy angels*. A great number *fell*; they are now the *fallen or evil angels*; of these Satan is the chief. He was the first sinner and led the rest into sin. At what time they sinned, and what was their particular sin, God has not told us. But after they sinned God cast them out of heaven down to hell; for them he has provided no Saviour—they can never be saved, but are lost forever.

Their character is as bad as it can be; they war against God and man. They come into this world to tempt us and lead us into sin, and in this manner to ruin our souls forever. Satan tempted the Lord Jesus, it would seem, to destroy God's plan of salvation and all our hopes of heaven. Daring in his iniquity is he. But all his sin, and the sin of his angels will fall upon their own heads; *everlasting fire* is prepared for them, and they tremble when they think of coming judgment.

1. Learn from the fall of the good angels *that a good person in the best places may sin unless he is very careful and has God to uphold him*. Satan and his angels sinned in heaven; Adam and Eve in paradise.

2. And again—*that one sinner may corrupt many good people and lead many into sin*. Satan sinned and drew a multitude after him. Take care of wicked com-

pany, that you may not be ruined yourself, and take care of leading others into wickedness, that you may not ruin them.

3. *No sinner will be permitted to stay in heaven—not even a sinning angel*. Satan was cast out and his angels.

4. *Remember that you have a great adversary, the devil, who is cunning and powerful in temptation*. He rules in the hearts of the wicked. Bold in temptation, none escape his temptations. He tempted even our exalted and holy Redeemer.

5. *But there is one greater than he, our Lord Jesus*. He can destroy the devil and all his works, and he came into this world for this purpose, and this purpose he will in his own time perform, and the whole world will become subject to Jesus.

6. *Let us bless God for his love to us, in giving us, who have sinned, a Saviour, while he passed by the sinning angels*. They have no opportunity of salvation—we have. Let us embrace it. Let us repent and believe in the Lord Jesus, and he will bestow upon us strength and grace to hate and resist the devil and all his works, and he will then flee from us, and we shall not be among that miserable number to whom he shall say in the last day, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

PART III.—OF MAN.

§ 1. HIS CREATION.

Gen. 1:24—31; 2:1—7, 18—25.

Q. In how many days did God make the heaven and the earth?

A. In six days. Gen. 1:1—31; Ex. 20:11, &c.

Q. Upon what did he make man?

A. The sixth day. Gen. 1:26—31.

Q. Who was the first man?

A. Adam. Gen. 2:18; 1 Cor. 15:45—47; 1 Tim. 2:11—15.

Q. Who was the first woman?

A. Eve. Gen. 3:20; 2:20—24.

Q. Out of what did God make man?

A. The dust of the earth. Gen. 2:7; 3:19; 1 Cor. 15:47; Ps. 103:14; Job 34:15; Eccl. 3:19, 20; 12:7.

Q. Out of what did God make the woman?

A. One of Adam's ribs. Gen. 2:21, 22.

Q. When Adam and Eve were first made, were they children or full grown persons?

A. Full grown persons. Gen. 2:20—25.

Q. Did the Lord give to them "reasonable and immortal souls?"

A. Yes. Gen. 2:7; Eccl. 12:7; Zech. 12:1; Num. 16:22; Heb. 12:9; Matt. 10:28.

Q. In whose image were Adam and Eve created?

A. In God's image. Gen. 1:26, 27; Col. 3:9, 10; Eph. 4:22—24; 2 Cor. 3:18; James 3:9.

Q. How do the Scriptures say God made man?

A. "Upright." Eccl. 7:29.

Q. Was the woman made for the man?

A. Yes. Gen. 2:18; 1 Cor. 11:7—12; Eph. 5:23—25; Col. 3:18, 19; 1 Pet. 3:1—7.

Q. Did the Lord give her to Adam for his wife?

A. Yes. Gen. 2:22—24; 1:27, 28; Matt. 19:4—6.

Q. Did God give all the world to man and make him lord over it?

A. Yes. Gen. 1:26—29; 9:2; Ps. 8:5—8; James 3:3—7.

Q. What did God on the seventh day?

A. He rested. Gen. 2:2, 3; Ex. 20:11.

Q. What then was the first day which man spent on the earth?

A. The Sabbath day.

In six days the Lord made heaven and earth. On the sixth day, after he had finished his other works, he made man, male and female. The name of the first man was Adam, and the name of the first woman was Eve. Adam was made out of the dust of the earth, and Eve out of one of Adam's ribs. The Lord made them full grown persons, with reasonable and immortal souls, and in his own image. They were upright and holy, inclined to all good. It was not good that man should be alone, and the woman was

created for his help-meet, and God gave her to Adam as his wife, and then God commanded them to be faithful and multiply and fill the earth, and he gave the earth into their hands for a possession—they were to rule over it. The next day after, *the seventh*, was the holy Sabbath, and God rested from his works, and man rested with him.

1. *Man was God's last and noblest work on earth.* He had a body erect, and more beautiful than the beasts of the field; and a reasonable and immortal soul, which the beasts had not.

2. *God made man in his own image, with knowledge and true holiness, and with dominion over the earth.* He made him upright. He had a clear head and a sound heart. He was perfect. God looked upon his work and said it was very good. *A glorious and holy being was man as God first created him.*

3. *Man was created male and female.* They were united as man and wife. The woman was made out of the man, and for the man. Hence the husband is the head of the wife; and this first marriage between our first parents, is the pattern of all true marriages among their children.

4. *God gave man the world as his possession.* Hence we rule over all animals. They stand in fear of us. But we should rule over them mercifully, and use the world and the things that are in it in such a manner as to please God.

5. *The first day that man spent*

on earth was the Sabbath day. He spent it with God, God teaching him by this, that his first and highest and best employment was his love and service.

So we should adore *the Lord our Maker*, and make it our first and highest and best employment to love and serve him.

§ 2. OF THE GARDEN OF EDEN, WHERE MAN WAS FIRST PLACED.

Gen. 2:8—15.

Q. After God had created man, what pleasant garden did the Lord plant for him to live in?

A. The garden of Eden. Gen. 2:8.

Q. What grew in the garden for Adam and Eve to eat?

A. Every nice fruit. Gen. 2:9.

Q. How was this pleasant garden watered?

A. By a river. Gen. 2:10.

Q. What work did the Lord give them to do in the garden?

A. "To dress and to keep it." Gen. 2:15; Ex. 20:8, 9; 2 Thess. 3:10—12; 1 Thess. 4:11; Eph. 4:28.

Q. Did the Lord come down and talk with Adam face to face?

A. Yes. Gen. 3:8.

Q. Did Adam and Eve have what they wished, and were they holy and happy?

A. Yes. Gen. 1:31.

After man was created, God himself planted a garden, and made to grow there, every tree that was pleasant to the sight

and good for food, and watered it abundantly with a river of water, and here he put the man whom he had formed, to enjoy this beautiful and bountiful garden : and his employment was to dress and to keep the garden. And the Lord himself came down and spake to them from day to day.

1. *Man's first state was one of holiness and happiness.* Adam and Eve were with God, and saw, and loved and served him supremely. They dwelt in the garden of God. They knew no hunger, nor thirst, nor sickness, nor pain, nor sin, nor death. They were as holy and as happy as the angels in heaven. This was man's *first and best state.* Holiness and happiness go together.

2. It was of his *great goodness* that God provided so bountifully for Adam and Eve, *and they were bound to love and be thankful to him for it.* God's great goodness does not fail towards the children of Adam. It is he that provides for us, life and food and clothing and all that we enjoy on earth, and we are bound to love and be thankful to him for it.

3. *If we wish to be happy, to enjoy the bounty and love and presence of God, we must strive to be holy.* God will not place us in a garden upon earth, but will take us to the garden above, to heaven itself, to dwell forever with him. "No good thing will he withhold from them that walk uprightly."

4. *Man was made to be active.* Adam was to be industrious, and dress and keep the garden. The

beauty and bountifulness of that garden depended much upon his own attention to it. *So, we are made to be active,* to be industrious ; and we may say that he who is most industrious is best off in this world. Though God should even place us in Eden, we should be obliged to labor. There can be no prosperity and happiness in an idle life. Idleness opens the door to sin and misery. If the world had nothing to do, it would be a thousand times worse than it is.

§ 3. OF MAN'S TRIAL.

Gen. 2 : 15—17.

Q. There were two particular trees which God caused to grow in the midst of the garden, what was the name of the first ?

A. The Tree of Life.

Q. And of the second ?

A. The Tree of Knowledge of good and evil. Gen. 2 : 9.

Q. Of which of these trees did the Lord command the man not to eat ?

A. The tree of knowledge of good and evil. Gen. 2 : 16, 17 ; 3 : 2, 3.

Q. Why did the Lord place this tree in the garden and command the man not to eat of it ?

A. To try him, to see if he would keep his commandments.

Q. If he would love God and keep his commandments, what would he get at the hands of God ?

A. Good.

Q. And if he would *not* love

God and keep his commandments, what would he get?

A. Evil.

Q. The Lord calls that evil *death*—what is his threatening to man, beginning, “In the day that thou eatest thereof?”

A. “In the day that thou eatest thereof thou shalt surely die.” Rom. 5:12; 6:23; John 3:14—36; 5:24; 1 Cor. 6:9; James 1:15; 1 John 5:11, 12; Rev. 21:8—27.

Q. Were Adam and Eve able to love God and keep this commandment perfectly?

A. Yes. Eccl. 7:29; Gen. 1:12.

Q. Did the Lord put our first parents upon trial for *themselves alone, or for their children after them too*?

A. For their children after them too. Gen. 3:9—20; 5:1, 2; Rom. 5:12—19; 1 Cor. 15:21, 22; Acts 17:26.

Q. Did the Lord then so order it, that *if our first parents should continue through their trial holy and happy, we, their children, should certainly be holy and happy too*?

A. Yes.

Q. But if *they should fall into sin and misery, we should certainly fall into sin and misery too*?

A. Yes.

Q. Is it the way now with God to show favor to the children of good parents, on account of the goodness of their parents?

A. Yes.

Q. And is it his way now *not* to show favor to the children of

wicked parents, on account of the wickedness of their parents?

A. Yes. Ex. 22:5, 6; 34:7; Lev. 26:39—41; 1 Kings 11:39; 2 Sam. 12:9—14; Job 21:19; Ps. 37:25—28; 103:17; 112:2; Prov. 20:7; Jer. 2:9; 32:18; Dan. 9:8—16.

It was the duty of Adam and Eve to love and obey God supremely, who made them and gave them all that they had. And God put them upon trial in Eden, to know if they would love and obey him or not. He gave them one plain command to keep. And it was God's good pleasure to put them upon trial not only for *themselves*, but for *their children* after them also. *He made the parents stand for the children. This we see plainly, because all the children fell when the parents fell.* As if the Lord had said thus to Adam and Eve: “I place this tree of knowledge of good and evil in the garden, to try you whether you will love and obey me. If you will not eat of this tree, but love and obey me, *then will I be a God to you and to your children after you.* You nor *they* shall ever know any evil, but good and good only. But if you eat of this tree, and so disobey me, and reject me as your God, *I will not be a God to you nor to your children after you.* My favor shall depart from you. You and they shall lose all your goodness and happiness, and know evil continually. Your whole race shall have sin, labor, sorrow, pain, death, for this world

and the world to come. I set before you life and death for yourself and for your children too."

This was the trial of our first parents, and they were abundantly able to go through with it without falling. They had power to stand; but if they chose, they could fall, so if they fell it would be their own fault.

1. *Adam and Eve were put upon trial, and not for themselves only, but for their children also, —for the whole race of mankind.* If they stood, we should certainly stand. If they fell, we should certainly fall. So we have had our trial in our first parents. And their trial could not have been more open, plain and easy. It was a great and important trial, for the happiness in heaven, or the misery in hell, not only of themselves but of the millions of millions of their children after them, depended upon it. And they must have felt how important it was.

2. *It was God's own will that they should stand for themselves and for us their children.* He did not ask us. We were not then alive. But had we been alive we should have agreed to it. Let us feel that God's will is infinitely wise and just, and that he has done all things right.

3. *It has been God's way ever since to make the parents stand for their children to a greater or less degree.* As the parents are, so generally will the children be. If parents, let us be good, that good may be to our children.

If children of good parents, let us strive to be like them; and if children of wicked parents, let us lament before God their wickedness, and pray to him for righteousness and life.

4. Adam and Eve were put upon trial *under the Law of God.* By the Law they were to be justified, and by the Law they were to be condemned. Should they keep the Law perfectly, God would accept and reward them as perfectly righteous persons. They would thus be saved by their own goodness or merit. But should they break the Law, in the least, their perfect righteousness would be gone—they would be lost. God would be angry with and punish them as sinners for ever!

They did break God's Law! They lost their own righteousness for justification. And as we, their children, fell with them, we lost ours too. Therefore, as our own righteousness is gone, we need that of another—we need a Saviour. We must go to the Law no more as a rule of justification. The Law kills us. We must go to Christ. His righteousness becomes ours by faith in Him. In Him we live for ever!

§ 4. OF MAN'S FIRST SIN AND FALL.

Gen. 3 : 1—13.

Q. The Lord placed Adam and Eve on trial in the garden of Eden—did they stand or fall?

A. They fell.

Q. How long were they in the garden before they sinned and fell?

A. Not very long.

Q. What was their sin?

A. They ate the forbidden fruit.

Q. Which of them ate first.

A. Eve.

Q. How came she to do it?

A. The devil tempted her. John 8:44.

Q. In what form did he show himself to Eve when he tempted her?

A. In the form of a serpent. Gen. 3:1—5.

Q. How came Adam to sin?

A. Eve tempted him. Gen. 3:6.

Q. Immediately after eating the forbidden fruit, did they *know* they had sinned?

A. Yes. Gen. 3:7.

Q. And did they feel ashamed and afraid?

A. Yes.

Q. When they heard the Lord coming what did they?

A. They hid themselves. Gen. 3:8; Jer. 23:24; Ps. 90:8; Amos. 9:2—4.

Q. How did the Lord call Adam?

A. "Adam, where art thou?"

Q. What reason did Adam give the Lord for hiding from him?

A. "I was afraid because I was naked." 1 John 3:20; 4:18; Ps. 77:2, 3; Isa. 33:14; Rom. 2:14, 15.

Q. When the Lord told them of their sin did they confess it or make excuse?

A. They made excuse. Gen. 3:11—13.

Q. Upon whom did Adam lay the blame?

A. Upon Eve. Gen. 3:12.

Q. Upon whom did Eve lay the blame?

A. Upon the serpent. Gen. 3:13; 1 Tim. 2:14; 2 Cor. 11:3.

Q. Did the Lord take their excuses?

A. No.

Q. What ought they to have done?

A. Confessed their sin. Luke 18:13; 1 John 1:9.

Q. Repeat "He that covereth his sins."

A. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

No one can tell precisely *how long* it was before Adam and Eve ate the forbidden fruit, and fell from their state of holiness and happiness into a state of sin and misery. But it could not have been very long.

Satan is the prime mover of this fall. He chooses his opportunity, conceals himself in the form of the serpent and tempts the woman when she is alone. Eve *listens* to his temptation. She *looks* upon the tree: the fruit is beautiful to the eye, and appears good for food: she *desires* to eat it, and especially because by eating it she will be wise, her eyes will be opened, and she will be as God, knowing good and evil. She *takes* of the fruit; she eats and gives to her husband,

and he eats also. He eats knowingly, deliberately, wilfully, for "he is not deceived." "He hearkens unto the voice of his wife," rather than to the commandment of God! As soon as they have sinned their eyes are opened—they know it. Conscience awakes. Shame takes hold upon them, and not only shame but *fear*. They dread the presence of God, and flee from him. But it is in vain. God calls them before him. They add to their sin by their endeavors to excuse it. Their duty is humbly to confess it, and to throw themselves upon divine mercy. God accepts not their excuses, for sin cannot be excused.

1. *You now know how sin was brought into this world, with all our woe.* It was brought in by Satan, that enemy of all righteousness. A murderer from the beginning. He is the father of sin in heaven and in earth, and for all the evil which he has done, and is now doing, both to fallen angels and to men, he must give account in the day of judgment. As he is the greatest sinner so he must be the most miserable being in the universe.

2. *Be careful not to listen to any one who would tempt you to do what is wrong.* Eve listened and fell. If you listen to temptation you will fall too. Drive the wicked tempter, whoever he may be, away from you, or take yourself away from him. Follow the example of our Saviour. Matt. 4:1—11; 16:21, 23.

3. *Be not confident in your*

own strength. If Adam and Eve fell in their state of holiness, how much easier shall we fall, in our state of sin. Pray to God saying, "Lord lead us not into temptation, but deliver us from evil."

4. *Eve's tempting Adam to sin shows how great an influence one person may have over another.* Husbands and wives have great influence over each other for good or evil. Our nearest and dearest friends and relatives oftentimes prove our most successful tempters. Let us pray to God to suffer us neither to tempt nor to be tempted. We should strive to draw men unto God, and not away from him. 1 Kings 21:25; Job 2:9.

5. *No man can sin against God and be happy and prosperous.* Satan and his angels, as soon as they sinned in heaven, were cast out and made miserable in hell. Adam and Eve, as soon as they sinned, were filled with shame and fear before God, and were exposed to eternal punishment. So on account of sin we feel ashamed and afraid, and unless we repent we shall have no peace of mind, and must lie down in sorrow forever.

6. *Nor can sin be hidden.* In vain shall we strive to fly from God, or to conceal our sins from him. He is every where present, and knows all things, and can call us before him at any moment.

7. *Nor can sin be excused.* One sin may be greater than another, but no sin, great or small, can be excused.

8. *And our duty and safety lies in confessing and forsaking it.* If we humbly confess our sins, and beseech God to pardon us for Christ's sake, he will do it. There is no hope for such as will not confess and forsake their sins.

§ 5. OF WHAT FOLLOWED THE FALL OF OUR FIRST PARENTS.

1. *They were cursed and driven out of Eden.*

Gen. 3:1—24.

Q. Was the Lord God angry with Adam and Eve because of their sin?

A. Yes. Exod. 34:6, 7; Ps. 7:11; 5:4, 5; Rom. 1:18; 2:6—11; Ps. 145:20.

Q. In shewing his anger which did he begin with first, Satan, Eve, or Adam?

A. Satan, the oldest sinner.

Q. How did the Lord curse him?

A. "Above all cattle, and above every beast of the field." Gen. 3:14, 15.

Q. Did the Lord curse Satan himself *through* the serpent?

A. Yes.

Q. And what said God to the woman?

A. "I will greatly multiply thy sorrow." Gen. 3:16.

Q. And what said he to the man?

A. "Cursed is the ground for thy sake." Gen. 3:17—19.

Q. What was the Earth to bring forth.

A. "Thorns and thistles."

Q. How was Adam to make his bread out of the ground?

A. "In the sweat of his face."

Q. And unto what was he to return?

A. Dust. "Dust thou art and unto dust shall thou return."

Q. Did God now condemn Adam and Eve to just and everlasting punishment for their sin?

A. Yes. Rom. 5:12—21; 6:23.

Q. Could they save themselves after this by any *good work* or *merit of their own*?

A. No. Gen. 3:15; Gal. 3:10—13.

Q. What then did they need, in order to salvation?

A. *A Saviour.* Rom 3:20—26; Acts 4:12.

Q. Did the Lord in mercy at this time promise *a Saviour*, to Adam and Eve and all their lost children?

A. Yes. Gen. 3:14, 15; Matt. 1:23; Gal. 4:4, 5; Luke 3:23—38.

Q. What kind of coats did the Lord make for Adam and Eve with which to clothe them?

A. "Coats of skins." Gen. 3:21.

Q. Did the Lord allow Adam and Eve to stay in the Garden of Eden, where they might eat of the tree of life and live forever?

A. No. He drove them out Gen. 3:22—24.

Q. And what was man to do to get his living?

A. "To till the ground."

Q. What did He place at the

East of the Garden to keep them away from the tree of life ?

A. "Cherubims and a flaming sword?"

The Lord was angry with Adam and Eve, and proceeded to show his anger towards them. But He began first in order, with the oldest and worst sinner. And after pronouncing a curse on each, He clothed Adam and Eve with coats of skins, and then drove them out of Eden and from the Tree of life. They had lost His favor and all title to that Tree of life; and they never could return to it, for the cherubim with a flaming sword, stood to keep the way of the Tree of life. Man now was to till the ground to obtain his living; and God withdrew from Adam his presence and his love, and condemned him to everlasting punishment, but under hope of salvation through a promised Redeemer.

1. After sin *always expect God to be angry with you, and certainly expect punishment, except you repent.*

2. And let the *oldest and the greatest sinners stand most in fear*, for God generally deals first and severest with them.

3. Whenever you see *the serpent crawling upon the ground*, hated by man and beast; every one bruising his head unto death; while he is striking at the heel of all; remember, *that God cursed Satan through the serpent.* The curse hurt the serpent passing through it, to Satan.

4. *Satan was cursed to be the lowest, most despicable and hateful of all beings and finally to have his head bruised and crushed.* The whole universe shall see the curse fulfilled. So Satan and all his wicked works, shall have a dreadful end. Therefore let us deny him and all his works. If we side with him, we shall fall with him.

5. *The cause of all the sickness, sorrow, pain, labour and death, in this world, and of eternal punishment in the next, is sin.* Sin is the fountain of all misery. It brings a curse upon the woman in her family; upon the ground, for man's sake; upon his labour to support himself; upon his body and his soul; *bringing upon both, death, temporal and eternal.*

6. *Immediately after the fall, according to God's own sovereign mercy, a Saviour is promised. It is Jesus Christ.* He is able to bruise Satan's head and destroy his works. We must look up to Him as our Redeemer, and through His power and help overcome sin and Satan. *We may hope that our first parents were led to repentance and faith in this promised Saviour, and so died and went to heaven.* The presence and favour of God, which Adam lost and we lost in him, are restored through our Lord Jesus Christ. We can come unto God by Him. He is "the way, the truth and the life." Christ brings back what Adam lost.

2. *Our First Parents became sinners and all their children after them. The whole race was ruined by their one sin.*

Rom. 5 : 12—19.

Q. Adam and Eve were driven out of Eden. By sinning against God, did they lose their righteousness and become sinners before the Lord?

A. Yes.

Q. Before they sinned they were perfectly holy, their hearts were good, but after they sinned, were their hearts good, or bad?

A. Bad.

Q. Did the Lord go away from them as unworthy His presence and love?

A. Yes.

Q. Whose fault was it that they lost their holiness and happiness, and their God?

A. Their own fault.

Q. *Did all their children fall when they fell?*

A. Yes. 1 Cor. 15 : 22 ; Rom. 5 : 15, &c.

Q. Do we come into the world with "*good hearts*," such as our father Adam had *before* he sinned, or with *bad hearts*, such as he had *after* he sinned?

A. With bad hearts, such as he had after he sinned.

Q. In whose likeness does the Bible say he begat a son?

A. In his own likeness. Gen. 5 : 3.

Q. What does our Saviour say of that which is born of the flesh?

A. "That which is born of the flesh is flesh." John 3 : 6 ; Job 14 : 4 ; 15 : 14—16 ; 25 : 4 ; Ps. 51 ; 5.

Q. Is it because of *this one sin of Adam*, that we come to have this bad heart—this corrupt nature, and so fall under sin and have God's wrath, and have sickness and sorrow and labour and pain and death?

A. Yes. Rom. 5 : 12—19 ; 1 Cor. 15 : 21, 22.

Q. Is there *any goodness at all in us when we are born—before God changes our hearts?*

A. No. Jer. 17 : 9 ; Rom. 7 : 18 ; 8 : 7, 8 ; 1 Cor. 2 : 14 ; Gen. 6 : 5 ; 8 : 21 ; Col. 2 : 13.

Q. Has any man ever been born into this world *without this corrupt nature?*

A. *The man Christ Jesus only.* Luke 1 : 35.

Q. Have all men been sinners from Adam down to this day?

A. Yes.

Q. How does God look upon the world?

A. *As a sinful and lost world,* Ps. 14 : 2, 3 ; John 3 : 14—17.

Q. Does every person *feel* that he is a sinner?

A. Yes. Isa. 64 : 6 ; Ps. 51. Luke 18 : 13.

Q. Does the Bible always speak of men and treat them as sinners?

A. Yes. 1 John 5 : 19 ; Matt. 28 : 19, 20.

Q. What is the state of the whole world then?

A. "*Guilty before God.*" Rom. 1st, 2d and 3d, chaps. Eph. 2 : 3.

Q. If they die without a change of heart in their sins, in what fire will they be punished?

A. Everlasting fire. Matt. 25 : 41—46, &c

Adam and Eve *lost their righteousness and true holiness, the moment they sinned.* They became corrupt and wicked in heart and life. God left them, and it was all their own fault. *When they fell, their children fell, for the First Parents stood for their children.*

Then Adam, corrupt, sinful Adam, begat a son in his own corrupt and sinful image. The wicked Father begat a wicked son. From flesh was born flesh, so ever since, like begets like. We come into the world with bad hearts, averse to God, and prone to evil. Never has any human being ever been born into this world *holy*, but the man Christ Jesus; and that was by God's special power. And *all men* from Adam to the present time, have been *sinners*; every man *feels and knows* that he is a sinner. God looks upon all the world *as sinful and lost*, and it lies before him *guilty*, exposed to his wrath. All this sin and misery is in consequence of that sin of our First Parents. *That sin ruined the race.* They are all treated, as if they had sinned the very sin of Adam. For precisely that which came upon Adam after his fall, precisely that, comes upon his children. They receive in themselves the consequences of his act, just as though they had committed the act themselves. They are destitute of righteousness, of God's favour, depraved, ignorant, exposed to pain, trial, death temporal and eternal.

1. *How changed the character and condition of our First Parents after their sin?* They lost their holiness; their happiness. From being children of God and heirs of Heaven, they became children of the Devil and heirs of Hell. How amazing, how deep, how dreadful their fall!

2. *How changed the character and condition of their Posterity?* —They fell when their First Parents fell. The whole race might have been holy and happy; all Earth one Eden of blessedness and life. But now the whole race are sinful and miserable, and earth is cursed, and covered with darkness and woe and death.

3. *We should fear to commit even one sin, however trifling it may appear.* When we take a step in sin, we know not what other steps may follow; what miseries we may draw down upon ourselves and our fellow creatures. The greater the persons we are in the world, and the more we have depending upon us, the more careful should we be. Holiness alone is peace and safety.

4. *Never let us forget that we are born corrupt, with wicked hearts. Naturally we have no love to God and holy things.* We are prone to sin—after sin we will go, even from our earliest days. To what awful wickedness would we come, since there is nothing good in us towards God, if He did not in one way and another hold us back? Our course, naturally, from the cradle

to the grave, is downward and downward, unto Hell. We have no might nor power of our own, and no inclination to turn back to God. Naturally, men are, therefore, in an awfully wicked and lost state.

5. *This corrupt nature must be changed, and changed by the power of the Holy Ghost, or we can never see God!*

6. We must, therefore, *lament before God, the fall of our first Parents, our dreadful corruption by nature and by practice; and confess to Him that we are unclean, and plead for a new heart by the Holy Ghost, and the pardon of our sins by the Lord Jesus Christ.*

7. *The whole world lies in sin and under the wrath of God.* How should we strive to bring it to a knowledge of the way of Salvation? How should we pray to God to send out His Gospel and cause it to reach every lost child of Adam?

8. *Especially let Parents feel that, "that which is born of the flesh is flesh."* That grace comes not by nature, but is the gift of God, and let them never cease to pray, that the corruption of their children may be taken away and they made new creatures in Christ Jesus. So, let every Minister and Teacher feel towards his hearers and scholars. Salvation is of the Lord.—Our sufficiency is of God. 1 Cor. 3:5—7.

§ 6. OF THE WAY OF SALVATION.

1. *God provides complete Salvation for us.*

Eph. 2:1—22.

Q. After Adam and Eve sinned, did the Lord leave them and their children to perish in sin and misery forever?

A. No.

Q. Has God any pleasure in the death of the wicked?

A. No.

Q. Repeat, "as I live, saith the Lord."

A. "As I live, saith the Lord I have no pleasure in the death of the wicked: but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ezek. 33:11; 18:23—32; 1 Tim. 2:4; 2 Pet. 3:9; Lam. 3:33; Hos. 11:8; Isa. 55:6, 7.

Q. How soon after our first Parents sinned, did the Lord promise them a Saviour?

A. The same day. Gen. 3:1—15.

Q. And who was the promised Saviour?

A. *The Lord Jesus Christ.* Gen. 3:15; Isa. 7:14; 9:6, 7; 11:1—10; Mic. 5:2, 3; Matt. 1:18—25; Luke 1:26—38; 2:1—14; Gal. 4:4.

Q. Was it not God's *great, yea, infinite love* to us, that made him give his Son Jesus Christ, to be our Saviour?

A. Yes. John 15:13; Rom 5:6—8; 8:32; Eph. 2:7; Titus 3:4, 5; 1 John 3:16; 4; 8—14.

Q. Repeat, "for God so loved the world."

A. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16, 17; Ps. 130:7, 8.

Q. Whom does God send to give us *new hearts*, and lead us to Christ our Saviour, and fit us for Heaven?

A. *The Holy Ghost*. John 3:3—6; 1:13; 1 Cor. 2:7—16; Gal. 6:15; Eph. 2:1; Phil. 1:6; Titus 3:5; James 1:18; 1 Pet. 1:23.

Q. Was God, *in justice towards us*, obliged to give his Son, to save us from punishment; and the Holy Spirit, to change our hearts, and fit us for Heaven?

A. No. Hos. 13:9; Eph. 1:3—12; 2:1—10; Rom. 5:6—8.

Q. Is therefore the whole plan of our Salvation of *free grace*, on the part of God?

A. Yes. Isa. 45:21—25; 55:1—4; Rom. 3:21—28; 6:23; 1 Thess. 5:9, 10; 2 Tim. 1:9; Titus 2:11; 3:4—7; Eph. 1:3—12; 2:1—10.

Q. Whom therefore, must we ever thank and praise for Salvation?

A. The Lord our God. Dan. 9:9; Phil. 2:5—11; Jude 24, 25; Rev 5:9—14.

The same day that our first Parents fell, *God in sovereign mercy, provided complete Salvation* for them and their fallen race. He provided both a Saviour and a Sanctifier.

1. *Salvation is of the Lord*. No other Being but God, the Sovereign Lord of all, had the wisdom and the power to determine upon and to make a way of salvation for lost man. After man had sinned, it rested with God, and God alone, to determine whether he should live or die; have an opportunity of salvation, or be lost forever.

2. He was moved to make a way of salvation, *by his love which passeth knowledge*. He felt for us in our ruined, miserable condition. He delighted not in the death of a sinner.

3. And his way of salvation *he has made complete, without regarding what it might cost him*.

Did it require none other than his only begotten Son to die for us? He spared not his own Son. Rom. 8:32. Did it require none other than his Holy Spirit to change our hearts, and bring us to Christ? He sends down the Holy Spirit. Nothing is wanting. All things are ready. Rev. 22:17.

4. We should therefore, when convicted of sin, and of our consequent ruin, *look for the salvation of our souls to God, and to God alone*. His way is the right way; it is the only way. It is as safe and certain, as infinite wisdom and power and love and mercy can make it. "He that believeth *shall be saved*." Mark 16:16; John 6:27—29; none need be afraid to venture upon God's plan of salvation. All other plans are false and end in destruction.

5. We should *adore that love of God, without which, like the Devils in Hell, we should have been eternally shut up in absolute misery and despair.* God's love towards us, should melt down our enmity towards him. Our hard hearts should break beneath the power of this love. Let us be in haste to accept this great salvation. If we reject it, we shall sink into a perdition *deeper* than those, who have never had any knowledge of it. Matt. 11:20—24.

6. "*And if God so loved us, we ought also to love one another.*" We should be kind to the evil and unthankful; and forgive, as we hope to be forgiven. Let our life, towards God and man, be a *life of love.*

7. *Who Jesus Christ our Saviour is.*

(1.) HE IS GOD.

John 1:1—18.

Q. Who is Jesus Christ, the Son of God, our Saviour,—Is he *God* or is he *man*?

A. *He is both God and man.*

Q. How do you know that *he is God*?

A. The Bible tells us so.

Q. Does the Bible call him *God*?

A. Yes.

Q. Repeat the passage, "*Christ is over all*?"

A. "*Christ is over all God blessed for ever.*" Rom. 9:5.

Isa. 6:1—3, with John 12:41; Heb. 1:10—12; with Ps. 102:22—27; Heb. 1:8, 9, with

Ps. 45:6, 7; Isa. 9:6, 7; 45:21—25; Jer. 23:5, 6; John 1:1; 10:30—39; 20:28; 1 Tim. 3:16; Titus 2:13; 2 Pet. 1:1; 1 John 5:20; Rev. 1:8.

Q. God lives forever and ever; *Does Christ live forever and ever?*

A. Yes.

Q. Repeat, "*Thou art the same*?"

A. "*Thou art the same, and thy years shall not fail.*" Heb. 1:12; Ps. 102:27; Isa. 9:6; Micah. 5:2; Rev. 1:8; 22:13; Isa. 44:6; John 1:1, 2; 8:57, 58; Col. 1:15—17.

Q. God is present in every place; *is Christ present in every place?*

A. Yes.

Q. Repeat, "*where two or three.*"

A. "*Where two or three are gathered together in my name, there am I in the midst of them.*" Matt. 18:20; 28:18—20.

Q. God knows all things; *Does Christ know all things?*

A. Yes.

Q. Repeat what Peter said to Jesus; when Jesus asked him, "*lovest thou me?*"

A. "*Lord thou knowest all things; thou knowest that I love thee.*" John 21:17; 16:30; Acts 1:24; Jer. 17:9, 10; John 1:18; 2:24, 25; 6:64; Matt. 9:4; 1 Sam. 16:7; 1 Cor. 4:4, 5; Matt. 11:27; Col. 2:3, 9.

Q. God makes and takes care of all things; *Does Christ make and take care of all things?*

A. Yes.

Q. Repeat, "*For by him were all things created*"

A. "For by him were all things created that are in Heaven and in Earth, visible and invisible." Col. 1:15—17; John 1:1—3; Heb. 1:3, 10—12; Comp. Gen. 1:1—3; Ps. 33:6—9; Acts 14:15; Phil. 3:21; Jer. 10:10—16; Ps. 95:1—7; 96:5.

Q. God only can forgive sins; *Can Christ forgive sins?*

A. Yes.

Q. Repeat, "The son of man hath power."

A. "The son of man hath power on earth to forgive sins." Matt. 9:1—6; Mark 2:5, 7—12; Exod. 23:20, 21; Col. 3:13; Luke 7:47—50.

Q. God only is able to judge the world; *Is Christ the final Judge of all?*

A. Yes.

Q. Repeat, "For we must all appear."

A. "For we must all appear before the judgment seat of Christ." 2 Cor. 5:10; Rom. 14:10—12; John 5:22; Acts 10:42; 17:31; Matt. 25:31—46; Rev. 20:11—15.

Q. God only is to be loved and served as God; *Is Christ to be loved and served as God?*

A. Yes.

Q. Repeat, "All men should honour."

A. "All men should honour the Son even as they honour the Father." John 5:23; Acts 1:24; 7:59, 60; 9:13, 14, 21; Rom. 1:7; 10:9—14; 1 Cor. 1:2; 2 Cor. 12:8, 9; 1 Thess. 3:11, 12; 2 Thess. 2:16, 17; Rev. 1:5, 6.

Q. Are all *the Angels* commanded to worship Christ?

A. Yes.

Q. Repeat, "Let all the Angels."

A. "Let all the Angels of God worship him." Heb. 1:6; Phil. 2:9—11.

Q. Do all creatures in Heaven itself, whoever they may be, worship him?

A. Yes. Rev. 5:8—14; Comp. Phil. 2:9—11.

Q. Is it a great sin to deny that Jesus Christ our Saviour is God, and to refuse to worship and honor him as God?

A. Yes. John 5:23; 1 John 5:20, 21.

Our Saviour Jesus Christ *is God*: He is God over all: The great God: The true God: Jehovah: Jehovah of Hosts: Everliving: Unchangeable: Present in every place: Knowing all things: Creator and Preserver of the whole universe: Forgiver of sin: Final Judge of all: To be feared and had in reverence; to be worshipped and served by every creature in Heaven and Earth, forever and ever.

1. *A great work was to be done, when men were to be saved, and a Great Being was needed to do that work.* We needed a Saviour equal with God: One that knew God, and what the glory and honor of God required to be done for our Salvation, and that had the right and the power to do it. We needed a Saviour that could deliver us from the power of sin, of death, and of

Hell; reconcile us to God and crown us in Heaven with everlasting glory. Jesus Christ is that one, *the Great God and our Saviour*. If he were not God, he could not do the work required on the part of our Redeemer.

2. *Our Redeemer is therefore, abundantly able to save all who come unto God by him.*

Are we sinful? He is God, and can take away our sins and make us holy. Are we weak? He is God, everlasting strength is his, and he can make us strong. Are we ignorant? He is God, the only wise, and can teach us wisdom. Are we poor? He is God, possessor of all things, and can make us rich. Are we mortal? He is God, having power over life and death, and can make us live again. Are we to ascend to Judgment? He is God, the righteous Judge of all, and our Saviour: and through him we shall be justified. We rest, miserable sinners as we are, confidently and joyfully, for time and for eternity, upon a Saviour infinite in power and glory.

3. *And he is not more able to save, than he is willing.*

Can we doubt his willingness? He died for us! Do we fear to approach him? He graciously invites us, and assures us that he will not cast out *any* that come to him. Matt. 11:28—30; John 6:37. And that when we are once united to him, we can never be separated from him. Rom. 8:28—39; John 10:27—30.

4. *Safe therefore, is the Soul of the Believer: safe therefore,*

is the Church of God upon earth, in the hands of Christ, who is over all God blessed for ever! Ps. 2:1—12; 110:1.

5. *Those who will not believe on the Lord Jesus Christ, and are enemies to him and his Salvation, have reason to tremble before him.*

They contend against God: against him, who will make his enemies the footstool of his feet; against him, who is able to cast soul and body in Hell forever! How fearful shall be the doom of those his enemies, in particular, who, with the plain word of God in their hands, *deny his Divinity*, and by so doing, take God from the Throne of the Universe, and utterly destroy the light and hope of salvation to perishing man! John 5:23; 1 John 2:23; 5:10—12.

(2.) HE IS MAN.

Luke 2:1—52.

Q. Jesus Christ, our Saviour, is both God and man. We have seen from the Bible that he is God; how do we know that *he is Man*?

A. From the Bible also.

Q. Did Christ, as God, come down from heaven and unite himself to man, so that he is God and man together? *God and man in one person*?

A. Yes.

Q. Repeat "And the word."

A. "And the word was made flesh, and dwelt among us." John 1:14; Phil. 2:5—8; Gal. 4:4; Heb 2:14—17; Rom. 8:

3; 9:3—5; 1 John 1:1, 2; 4:2, 3; Isa. 7:14; 1 Tim. 3:16.

Q. Where was Jesus born?

A. In Bethlehem. Mic. 5:2; John 7:42; Matt. 2:1—6; Luke 2:1—12.

Q. Who was his mother?

A. The Virgin Mary. Gen. 3:15; Isa. 7:14; 9:6; Matt. 1:18—25; Luke 1:26—38; Gal. 4:4.

Q. Who was his supposed Father?

A. Joseph. Luke 3:23.

Q. What did the Angel of the Lord command Joseph to call his name, when he should be born?

A. *Jesus*.

Q. What is the meaning of the name *Jesus*?

A. *Saviour*. Matt. 1:21.

Q. How many years has it been since our Saviour was born?

A. One thousand, eight hundred and ———.

Q. How many years did he live with his Parents, before he began to preach?

A. "About thirty years." Luke 3:23.

Q. In what place did he live with his parents?

A. In Nazareth. Matt. 2:23; Luke 2:4, 51, 52.

Q. Shortly after he began to preach he left Nazareth, what city did he then make his home?

A. Capernaum. Luke 4:16—31, and Matt. 4:13.

Q. When the time drew nigh for Jesus to preach and teach, whom did God send before him, to tell the people that the Sa-

viour was about to appear and was then among them?

A. John the Baptist. Isa. 40:3; Mal. 3:1; 4:5; Matt. 11:14; 17:11—13; John 1:6—36:3:22—36.

Q. How many years did our Saviour preach and teach before he was crucified?

A. About three or four years.

Q. But he appeared as a man: he slept, he ate, he walked, he preached, he prayed; how then did he make the people know and believe that he was also *Divine: God and man together*?

A. By his many wonderful works. John 3:1, 2; 5:36; 10:37, 38; 11:45; 12:10, 11, 37; 15:24; 20:30, 31; Acts 2:22.

Q. What were some of his wonderful works?

A. He raised the dead: Healed the sick: Cast out devils, and opened the eyes of the blind. Matt. 4:23, 24; 8:13—34; 9:20—35; 14:25; Mark 5:22; 8:22—25; 10:46—52; 16:9; Luke 7:11; John 4:50—52; 11:1—44.

Q. Were these such works as God only could do?

A. Yes. John 5:17, 18; 10:30—39; 3:2.

Q. Did not our Saviour also declare himself to be Divine, equal with God, at different times and in divers manners?

A. Yes. Matt. 11:27—30; 12:6—8; 18:20; 28:20; 25; 31—46; Mark 2:1—12; John 5:17—29; 8:56—59; 10:27—39; 17:10.

Q. In what manner did our Saviour die?

A. He was *crucified*. Matt. 27:35, &c.

Q. Did not our Lord greatly humble himself, when he descended to earth, became a man, and suffered and died for us?

A. Yes. Phil. 2:6-8; 2 Cor. 8:9.

Q. Does not his becoming man, and suffering and dying, show the greatness of his love towards us?

A. Yes. John 15:12, 13; 13:3, 34; 10:11; Rom. 8:35-37; 2 Cor. 5:14; Gal. 2:20; Eph. 2:14-19; 5:2, 25; Rev. 1:5, 6.

Our Saviour Jesus Christ is *Man*. He was born of the Virgin Mary, in Bethlehem of Judea; lived about thirty years with his parents at Nazareth of Galilee; preached between three and four years, proving by many wonderful works that he was the Son of God and Saviour of the world. His own Countrymen, the Jews, moved with envy rose up against him, and he was crucified under Pontius Pilate, the Roman Governor, was buried, and rose again the third day. He was born, and he lived and died as a *man*.

1. Jesus Christ our Saviour, has *two natures*, the one *Human*, and the other, *Divine*; but he has but *one person*.

He is not like man; for man is man only, nor like an Angel, for an Angel is an Angel only. But he is *God and man together*; There is none like him in the universe; His name is Immanuel: "God with us;" "God manifest in the flesh."

Hence we see in the Scriptures, that every thing belonging to *God* belongs to *Christ*; and every thing belonging to *man*, belongs to *Christ*, sin excepted. He is *both God and man*; *two natures, but one person*.

2. *His Person is above our knowledge*: His name shall be called "*wonderful*!" "No man knoweth the Son but the Father;" Here we behold the mystery: God and man are one! Jesus Christ is as high as Heaven, and yet as low as Earth! What a height, and what a depth! How distant, and yet how near! Come let us fall down before Him, and worship and adore!

3. His becoming man discovers to us, *his amazing humility, his unspeakable love, and desire for our salvation*. He laid aside his glory; He made himself of no reputation; He became obedient unto death, even *the death of the Cross*! Phil. 2:5-8; John 15:13. He died for his *enemies*. Rom. 5:5-8. His condescension and love are without a parallel.

4. *We should with joy, and gratitude, and love, and sincere obedience welcome Him on Earth for ourselves, as God with us: as Jesus, the Redeemer*. Hard is the heart, and dreadful will be the end of those, who will not welcome the Redeemer. 2 Cor. 5:14, 15; 2 Thess. 1:7-10.

5. *We should imitate the character and life of Christ*; the most exalted earth ever saw. Our perfection is to be *like him*. Phil.

2:4, 5. We should live as he did, *for the glory of God and the good of others; the best, the only true end of our existence.* In living thus, we shall need the condescension, the humility, the zeal, the love, the faith, the prayer, the patience, the self-sacrifice of the Redeemer. The spirit of God alone, can make these graces to be and abound in us. Let them be and abound in us, and we are the Sons of God.

(3.) WHY CHRIST BECAME MAN.

Heb. 2:1—18.

Q. Why did Christ Jesus become man?

A. That he might *die for us.* John 3:16; 10:11; 12:27, 31—33; Gal. 4:4, 5; 1 Tim. 1:15; Heb. 2:14—17; 9:26; 10:5; 1 Pet. 1:19, 20; 1 John 3:5; 4:14; Gen. 3:15.

Q. Could he have died for us, if he had not become man?

A. No. Gal. 4:4, 5; Heb. 2:16, 17; 9:22.

Q. Who is *the Great Teacher*, from Heaven, that gives us perfect instruction respecting God and Heaven, and Hell, and the way of salvation?

A. Jesus Christ. Matt. 11:27—30; 17:5; 23:8—10; John 1:18; 7:16; 8:26, 38; 13:13; 14:24; 15:15; 3:2—34; Col. 1:15; 2:3; 1 Cor. 1:30; 2 Tim. 1:10; Heb. 1:1—3; 2:1—4; Deut. 18:15—19; Acts 3:22, 23; Isa. 11:1—5; 42:1—7.

Q. Repeat what Jesus says of himself, “I am the light of the world.”

A. “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” John 8:12; 12:35, 36, 46; 1:4, 9; 9:5; Luke 2:32; Eph. 5:14.

Q. Did our Saviour ever commit any sin?

A. No.

Q. Repeat, “Who is holy.”

A. “Who is holy, harmless, undefiled, separate from sinners.” Heb. 4:15; 7:26; 1 Pet. 2:22; Isa. 53:9; Mark 1:24; Acts 4:27—30; 3:14; 7:52; 22:14; Luke 1:35; 23:4, 14; John 8:46; 18:38; 2 Cor. 5:21; 1 Pet. 3:18; 1 John 3:5; Rev. 3:7.

Q. How did Jesus spend his time while in the world?

A. He “went about doing good.” Acts 10:38; John 4:34; 6:38; 17:4; Mark 6:31; Heb. 12:1, 2.

Q. Is he our *perfect example*, teaching us how we should love and serve God, and do good to our fellow creatures?

A. Yes. John 13:14, 15, 34; 15:12, 13; Eph. 5:2; Phil. 2:5—8; 1 Cor. 11:1; 1 John 2:5, 6; 3:16.

Q. As he was man and lived in this world, does he know what this world is; and what are our troubles and temptations?

A. Yes. John 15:18—20; Matt. 8:20; Isa. 53:3.

Q. And does Jesus feel for us, and know how to comfort and save us?

A. Yes. Heb. 4:15, 16; 2:14—18; 5:7—9; Matt. 4:1—11; 2 Cor. 12:7—9.

Q. When his friend Lazarus died, and he went with Martha and Mary to his grave, in what way did Jesus show his feelings?

A. "Jesus wept." John 11: 15; Luke 19: 41; John 19: 25—27.

The Bible teaches us why it was *necessary*, that our adorable Saviour, should become man.

1. *That he might suffer and die for us.* It was necessary that he should be man, in order that he might die, and his being *God* also, makes all His sufferings of *infinite* value.

2. *That he might be our great Teacher.* He closed God's revelation to man. He always has been, and ever will be, "the light of the world." He teaches us *by his word*, which we read and hear preached: and *by his Spirit*. And he teaches us by his Word and Spirit, *what great sinners we are: How precious is his Salvation: How vain is this world: How glorious is Heaven.* To have Christ for our Teacher, *we must feel our ignorance without him: we must be willing to be taught; And implicitly and cheerfully and sincerely, receive and do all that he teaches us.* John 7: 17. He is the great *Sun of Righteousness*; and all men, if they would escape darkness, must come to his light.

3. *That he might have a knowledge of the world in which we live; and of the troubles and trials and temptations and sorrows of men.*

He has lived where we live;

he has felt what we feel; sin *accepted*. Therefore, can he sympathize with us, and succour us and from him shall we obtain mercy and grace to help in time of need. The Saviour being made "like unto his brethren," is thus brought very *near* to us,—and not more near, than *precious*.

4. *That he might set us a good and perfect example of love to God and to our fellow creatures.*

From his example we learn, how and for what, we should live and die. His example *was perfect*, and the nearer we can follow his example, the nearer are we to perfection; to all that is noble and virtuous and holy and exalted in the eyes of God and the universe.

5. *What will it profit us, if Christ has condescended to become man, that he might suffer and die for us: be our Teacher, and sympathizing friend and Saviour; our perfect example and guide to honour and immortality, if we do not receive him as such?* If we reject the Great God and our Saviour, what shall our end be but destruction?

4. *The manner in which Jesus saves us from our Sins. He is the only Saviour of Sinners.*

Isa. 53: 1—12.

Q. We are sinners, *condemned by the Law of God*. What do we deserve as sinners, from God?

A. Punishment. Ps. 7: 11; 5: 4, 5; Ex. 34: 7; Rom. 1: 18;

2:5—9; Eph. 2:5; Matt. 16:27; 2 Pet. 2:9; Rev. 22:12.

Q. What is said of the wages of sin?

A. "The wages of sin is death." Rom. 6:23.

Q. What is said of the soul that sinneth?

A. "The soul that sinneth it shall die." Ezek. 18:4.

Q. What kind of death—what kind of punishment of sinners is here meant?

A. *Punishment in Hell forever!* Matt. 25:46; 2 Thess. 1:7—9; Luke 16:23—36; Mark 9:43—48; Matt. 18:8, 9; 10:28; Ps. 9:17; Rev. 21:8.

Q. But can we not, though we are condemned sinners, do *something good of ourselves and for ourselves, worthy in God's sight?* Something that will please Him, and be enough to make Him pardon us and take us to Heaven?

A. No. Gal. 3:21, 22.

Q. Can we work out *no righteousness of our own, under the Law*, for our *justification* before God?

A. No. Prov. 15:8; John 9:31; Rom. 3:9—20; Gal. 2:16; 3:10; 2 Tim. 1:9; Titus 3:5; Phil. 3:9.

Q. What is said of our uncleanness and of our righteousness?

A. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6; Job 14:4; 15:14; 25:4; Prov. 20:9; Ps. 51: Gal. 6:12—15; Phil. 3:4—11.

Q. But may we not go into the place of torment and suffer for our sins and come out again?

A. No. The punishment of sin is *everlasting*. Matt. 25:46; Luke 16:23—26, &c.

Q. Can we then as sinners *save ourselves?*

A. No. We cannot.

Q. If we are ever saved, *how* must we be saved?

A. *By a Saviour.*

Q. Who is the Saviour of sinners?

A. *Jesus Christ—the Son of God.* John 3:16; 4:42; Luke 2:11; Gal. 4:4, 5; 1 Tim. 2:5; 1 John 3:5; 4:10—14.

Q. What is the meaning of His name *Jesus*?

A. *Saviour*: "for he shall save his people from their sins." Matt. 1:21.

Q. In *what way* does Jesus save us from the punishment of our sins?

A. *He takes our place and suffers for us.* Rom. 3:23—26; 5:6—8; 1 Pet. 3:18; 2 Cor. 5:18—21; Gal. 1:4; 2:20; 3:13; 4:4, 5; Eph. 1:7; 5:2; 1 Tim. 2:6; Titus 2:14; Heb. 9:12; 1 Pet. 1:18, 19; 1 John 1:1, 2; Matt. 20:28; 26:28; John 6:51; 10:15.

Q. What is said of His dying for our sins?

A. "Christ died for our sins." 1 Cor. 15:3.

Q. What is said of His bearing our sins?

A. "He bare our sins in His own body on the tree." 1 Pet. 2:24.

Q. What is said of His being wounded for our transgressions?

A. "He was wounded for our transgressions, He was bruised

for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." Isa. 53: 1—12; Matt. 26: 31; Rom. 4: 25; Heb. 10: 5—10; Zech. 13: 7.

Q. Does Christ *perfectly fulfil and satisfy* the Law and justice of God for us, by His obedience, suffering and death?

A. Yes. Rom. 8: 29—39.

Q. What does Jesus work out for us guilty sinners?

A. "Everlasting righteousness." Dan. 9: 24.

Q. What is His name whereby He shall be called?

A. "*The Lord our Righteousness.*" Jer. 23: 6.

Q. Does the Lord Jesus therefore, *by the merit of His obedience, sufferings and death before God*, purchase for us salvation and every thing necessary thereto?

A. Yes. Titus 2: 11—14; John 10: 27—30; Rom. 8: 29—39.

Q. What is said of His being the only name given under Heaven whereby we must be saved?

A. "There is none other name under Heaven given among men whereby we must be saved." Acts 4: 12; John 3: 36; 10: 9; 14: 6; 1 Cor. 3: 11; 1 Tim. 2: 5, 6; 2 Tim. 1: 10; 1 John 5: 11, 12; Rev. 20: 15; 21: 27; Gal. 3: 21.

Q. Do we need any other Saviour?

A. No. "*We are complete in Him.*" Col. 2: 9, 10; 1 Cor. 1: 30—31; Eph. 1: 20—23; Phil.

2: 9—11; Heb. 5: 9; Rev. 5: 9—14.

The wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men:" "the wages of sin is death."

1. *We are lost forever, unless we have a Saviour.*

Can we save ourselves? No, we cannot; we can do nothing *in and of ourselves*, that will be worthy in God's sight: that will make amends for all the evil we have done, and thus secure his favour and forgiveness: for we have *already* committed sin, and for *that very sin*, (even supposing we should commit no more,) we are bound over to just punishment. Nor can we *go to the place of torment and suffer punishment for our sins, and afterwards come out and be saved*; for the punishment of sin is without end: it is everlasting. The sinner once in Hell for his sins, never comes forth from that awful place. And in vain is it for us *to hope, that God will have mercy upon us and not punish us, though we cannot save ourselves*. He has declared that the wicked *shall not go unpunished*; and He will not break his own word.

2. We, therefore, *need a Saviour; Jesus Christ is that Saviour, and the only Saviour* of lost sinners.

In order to salvation, the Law of God which we have broken, must be *fulfilled by obedience, and satisfied by suffering.*—

Neither of which can *we* do ! But *both*, Christ does *for us* ; and what Christ does for us, the Lord accepts *in place* of our own. 1 Cor. 1 : 30 ; 2 Cor. 5 : 18—21. Hence, *He hath done the work of our Salvation*. We do no part of it whatever. Christ does *the whole*. When God “*accepts*” us, it is *in the Beloved*. Eph. 1 : 6. When He “*justifies*” us, it is on account of *the merits of Christ*. Rom. 3 : 20—26. We are clothed in His “*righteousness*.” Phil. 3 : 7—9. We are “*complete* in Him.” “*Unto Him* that loved us and washed us from our sins in his own blood,” must be our song forever. Rev. 1 : 5, 6. Not unto us, O Lord, but unto thy name be all the glory !

Those who seek *any other* Salvation than this by Jesus Christ, *cannot be saved*. Rom. 10 : 3, 4 ; John 3 : 36.

3. *The glad tidings of great joy to us, and to all the world is, that God has provided a Saviour for us, from sin and Hell.*

Humbly confessing our sins, and assenting to our just condemnation, let us beseech forgiveness from God and reconciliation with him only for *Christ's sake*. Let us ever go to God through him, and ask and offer all through him, and live by faith upon him ; and when we glory, let us glory in him. *Christ is all and in all to perishing men.*

5. *Jesus Christ suffered and died for us on the cross.*

Matt. 27 : 1—66.

Q. In what city was our Saviour Crucified ?

A. Jerusalem.

Q. What was the name of the mount on which he was crucified ?

A. Calvary. Matt. 27 : 33 ; Luke 23 : 33.

Q. Was it his own Countrymen, the Jews, that caused him to be crucified ?

A. Yes. John 1 : 11 ; Isa. 53 : 1—3 ; Matt. 17 : 11, 12 ; Luke 17 : 25 ; Mark 8 : 31 ; Acts 3 : 14, 15 ; 4 : 10—12.

Q. Who betrayed his Lord ?

A. Judas. Matt. 10 : 4 ; John 13 : 21—27 ; 6 : 70 ; 17 : 12.

Q. How many pieces of silver did the Chief Priests give Judas to betray Jesus into their hands ?

A. Thirty. John 12 : 1—6 ; Matt. 26 : 14—16 ; 27 : 3—5.

Q. What was the name of the Garden in which Jesus was, when Judas betrayed him ?

A. Gethsemane. John 18 : 1, 2 ; Matt. 26 : 36 ; Luke 22 : 39.

Q. With what did Judas betray Jesus ?

A. With a kiss. Matt. 26 : 48—50 ; Luke 22 : 47, 48.

Q. What kind of witnesses did the Jews bring against Christ ?

A. False-witnesses. Matt. 26 : 57—61 ; Comp. John 2 : 19—22 ; Mark 14 : 55—59 ; Acts 2 : 22, 23 ; 3 : 13, 14.

Q. Why did the Jews wish to put Jesus to death ?

A. Because they envied and

hated him. John 3: 19, 20; 7: 7; 15: 18—25; Matt. 27: 18; Prov. 27: 4.

Q. What was the name of the Roman Governor whom the Jews persuaded to have Jesus crucified?

A. Pontius Pilate. Matt. 27: 2; Acts 3: 13; 1 Tim. 6: 13.

Q. Of what crime did they accuse him before Pilate?

A. Of wanting to be a King. Luke 23: 1—3; Matt. 27: 37; John 19: 19—22; 18: 28—37.

Q. Did Pilate believe that Jesus was guilty of any crime at all, and deserved to be crucified?

A. No. Luke 23: 4—15; John 18: 38; 19: 4—6; Matt. 27: 19, &c.

Q. Did Pilate wish to let Jesus go?

A. Yes. John 19: 4—12; Luke 23: 20—24; Acts 3: 13.

Q. And when Pilate delivered Jesus to be crucified, what did he before the multitude?

A. Took water and washed his hands. Matt. 27: 24, 25; Acts 4: 27.

Q. Did Pilate and Herod, and the Chief Priests and soldiers, scourge Jesus, and mock him, before they led him away to crucify him?

A. Yes. Luke 23: 11; John 19: 1—3; Matt. 27: 26—31; Mark 14: 63—65

Q. Did they make Jesus bear his cross to Calvary?

A. Yes. John 19: 17.

Q. What was the name of the man that they forced to help Jesus bear the cross?

A. Simon. Luke 23: 26; Mark 15: 21; Matt. 27: 32.

Q. What two persons were crucified with Jesus, “on either side one and Jesus in the midst?”

A. Two Thieves. John 19: 18; Matt. 27: 38; Luke 23: 39—43.

Q. Was death by Crucifixion an exceedingly painful and disgraceful death?

A. Yes.

Q. Was it while Jesus hung upon the cross that he suffered and died for us?

A. Yes. Isa. 53: 10; 2 Cor. 5: 21; 1 Pet. 2: 24.

Q. How did his enemies that crucified him, revile him?

A. They “reviled him wagging their heads.” Matt. 27: 39—44; Mark and Luke.

Q. How did he pray for them?

A. “Father forgive them, for they know not what they do.” Luke 23: 34; Matt. 5: 44—48; 1 Pet. 2: 21—24; Acts 7: 60.

Q. How long was darkness over all the land?

A. Three hours. Matt. 27: 45; Mark 15: 33; Luke 23: 44—45.

Q. And about the ninth hour what did Jesus cry out with a loud voice?

A. “My God, my God, why hast thou forsaken me!” Matt. 27: 46; Mark 15: 34; Isa. 53: 10; Ps. 22: 1, &c.

Q. When Jesus was about to die, what did he say?

A. “It is finished.” “Father into thy hands I commend my spirit.” Luke 23: 46; John 19: 30; Acts 7: 59, 60.

Q. What happened when Jesus died?

A. "The earth did quake and the rocks rent and the graves were opened." Matt. 27:50—53; Comp. Luke 23:44—49.

Q. How long was Jesus upon the cross?

A. The most of one day. Mark 15:25; John 19:14; Matt. 27:57—60; Luke 23:44—53; John 19:30—42.

Q. What was the name of the rich disciple that took his body from the cross, and laid it in his own new tomb?

A. Joseph. Luke 23:50—53; John 19:30—42; Matt. 27:57—60; Mark 15:42—46.

Q. Upon what day did Christ rise from the dead?

A. The third day. Matt. 27:62—66 and 28:1—6, 11—15.

Q. For how many days was Christ seen at different times, and in different places by his disciples, before he was received up to Heaven?

A. Forty days. Acts 1:1—3; 1 Cor. 15:1—8; Luke 24th and John 20th and 21st Chapters.

Q. He went up to Heaven in the sight of his Disciples; from what mount did he go up?

A. The mount of Olives. Mark 16:19; Acts 1:1—9, 12; Luke 24:50, 51.

Q. Where is Jesus now seated?

A. "On the right hand of God." Mark 16:19; 1 Pet. 3:22; Rev. 3:21; Ps. 110:1; Phil. 2:6—11; Heb. 1:3; Eph. 1:20—23.

It was necessary that the Son of God should die, in order to redeem us, and the time and man-

ner of his death, were before determined according to God's infinite wisdom.

1. *He died upon the Cross; a most ignominious and cruel death.*

He suffered the pains and agonies of Crucifixion itself, at the hands of wicked men. But beyond all these—what the eye of man could not see, nor his ear hear; "he was wounded for our transgressions and bruised for our iniquities"—"*it pleased the Lord to bruise him*"—his soul was made "*an offering for sin.*" The greatness of his sufferings for sin, God only knows—see him sweat as it were great drops of blood falling down to the ground in the Garden of Gethsemane, in prospect of these sufferings! And in the midst of them hear him utter that doleful cry, which no man can understand, "My God, my God, why hast thou forsaken me?"

2. And was it *necessary that the Son of God should die for our Redemption?* Then were we lost indeed! *Could no blood but his atone for sin?* Then is sin an evil and a bitter thing indeed! Surely doth God hate it; surely will he punish it; since his own well-beloved Son, (*not a sinner himself, but only taking the place of sinners, and having their sins reckoned to him,*) he afflicts even unto death! Shall we not hate sin, and mourn over it, and flee from it as the worst of all evils?

3. And did *Jesus freely under-*go; and did the Father *freely*

give up his Son to such a death for us? Then did the Father and the Son, love us, with an infinite love! John 15:13; Rom. 5:6—8; 8:32; 1 John 4:9, 10. With a love that should break our hard and rebellious hearts, and constrain us to live wholly to God. 2 Cor. 5:15; Gal. 6:14.

4. *Christ suffered at the hands of wicked men, shame and spitting, and scourging and death, for our sakes.*

If need be let us suffer the same for his sake. And as he *prayed for his enemies and forgave them*, let us do the same. Acts 7:59, 60.

5. *He rose triumphantly from the dead on the third day.*

His *resurrection* proved that he was indeed the Son of God and Saviour of the world—that the soul lives after death—and that all our bodies shall be raised to life also, in God's appointed day.

Life and immortality are brought to light in the Gospel, and no where else.

6. *He ascended to God, and sits at his right hand.*

Exalted a Prince and a Saviour, he is able to save all who come unto God by him. There he ever lives, to reign and rule; to subdue his enemies, and to preserve his church throughout all ages. Matt. 28:20; Eph. 1:18—23; Ps. 2. Happy are they who have an interest in his precious blood.

6. *The Lord Jesus died for His People: He died for all.*

Isa. 55:1—13.

Q. Was it to do the will of our Heavenly Father, that the Lord Jesus came into the world to die for sinners?

A. Yes. John 6:37—40, Heb. 10:4—10.

Q. Did our Heavenly Father promise the Lord Jesus, that he should *not die in vain*: but that by His death, He should *save many*?

A. Yes. Isa. 53:11.

Q. What does the Lord Jesus call all those “given” to Him by the Father to be saved?

A. His “*sheep*.” John 10:11—30.

Q. When he speaks of His sheep, what does He call Himself?

A. “The good shepherd.” John 10:11.

Q. What does He say the good shepherd “giveth”?

A. “The good shepherd giveth his life for the sheep.”

Q. Repeat what He says, “All that the Father giveth me.”

A. “All that the Father giveth me shall come to me: and him that cometh to me, I will in no wise cast out.” John 6:37, 45.

Q. Repeat what Jesus says about “His sheep hearing his voice.”

A. “My sheep hear my voice and I know them, and they follow me.”

Q. What does he give unto them?

A. "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands."

Q. What does he say of the greatness of His Father in this matter?

A. "My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand: I and my Father are one." John 10: 27—30.

Q. Repeat the scripture, "Who gave Himself for us."

A. "Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." Titus 2: 14; 1 Pet. 2: 6—10.

Q. What is said of Christ's loving the church?

A. "Christ also loved the church and gave Himself for it." Eph. 5: 25—27.

Q. But did not our Lord Jesus die for all: Is not His blood precious enough to wash away the sins of the world?

A. Yes.

Q. Repeat "God so loved the world."

A. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 14—21; 1 John 4: 8—10; 2: 2.

Q. Repeat "The Father sent the Son."

A. "The Father sent the Son to be the Saviour of the world." 1 John 4: 14; Acts 13: 47; Luke 2: 10, 11, 29—32; 2 Cor.

5: 18—21; Ps. 2: 8; Isa. 42: 6; Dan. 7: 13, 14.

Q. Repeat what John the Baptist said of Christ, "Behold the Lamb of God."

A. "Behold the Lamb of God which taketh away the sin of the world." John 1: 29; 4: 42; 12: 47; 3: 17; Isa. 53: 5, 6; 2 Cor. 5: 14, 15.

Q. Repeat "For there is one God and one Mediator."

A. "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all." 1 Tim. 2: 5, 6; Heb. 2: 9; 10: 12—14; John 6: 51; 1 John 1: 7.

Q. To whom did the Lord Jesus command His Apostles to preach the Gospel of salvation, through His name: to the whole world, or to a part only?

A. To the whole world.

Q. Repeat his last command to them, "Go ye into all the world."

A. "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15, 16; Matt. 28: 19, 20; Luke 24: 46, 47; Acts 1: 8. Paul's commission, Acts 26: 15—18; Rom. 1: 5; Eph. 3: 8, 9.

Q. And did the Apostles go and preach the Gospel in all the world?

A. Yes. Mark 16: 20; Acts 2: 1—21; Rom. 16: 26; Col. 1: 23.

Q. Does the Lord Jesus invite all sinners to come to Him and be saved, or a part only?

A. All sinners.

Q. Repeat His invitation, "Come unto me."

A. "Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. 11: 28—30.

Q. How was it that Jesus stood and cried, "If any man thirst?"

A. "If any man thirst let him come unto me and drink." John 7: 37; Rev. 21: 6; 22: 17; Isa. 45: 22; 55: 1—4.

Q. When Jesus Christ is preached and offered to all men as the Saviour, what will become of them if they do not believe?

A. They will be "damned." Mark 16: 16; John 3: 36.

1. *Christ Jesus is the Saviour of His People.*

Our Heavenly Father made an agreement with our Lord Jesus Christ, that He should not die in vain; but that He would give unto Him *a certain number* out of the world, whom He would choose and draw to Christ by the Holy Spirit, as the reward of His humiliation, sufferings and death. The Lord Jesus *laid down His life for these, His sheep*; and *purchased them as His own peculiar people*. And through the electing love of God and the merits of Christ's sacrifice for sin, *their salvation is certain and secured*. Thus the Lord Jesus had a joy set before Him. "He should see of the travail of His soul and be satisfied."

2. *Christ Jesus is also the Saviour of the world.*

While "He gives eternal life to as many as the Father hath

given Him," let no one suppose that His blood is *only* precious enough to wash away *their* sins, and that He is *not able* to give eternal life to *any others*. By no means. *The Father* sent the Son to be the Saviour of the world. *Jesus* came and gave His flesh for the life of the world: tasting death for every man. And *upon the ground of the sufficiency of His atonement*, He *commanded the Gospel to be preached to all the world*: and gave a sincere *invitation to every creature* to whom it should come to believe and be saved: and if they would "deny the Lord that bought them," and would not "believe," they should be "damned."

It is plain, that while the provision of salvation in Christ is *secured to some*, it is *sufficient for all*. And it is necessarily so from *the very nature* of the atonement made by Christ. Such is the infinite greatness, holiness and majesty of God, and such the infinite vileness and desert of sin, that although there should be but *one sinner* in the universe to be saved, it would be *necessary for Christ, the Son of God to die*. But in dying for this one sinner, such is the infinite greatness and value of the atonement *in and of itself*, that it could as well procure the salvation of a million sinners, as of one.

The all-sufficiency of the atonement results from the *infinite dignity, glory and majesty of the Son of God, the great sacrifice*. That sacrifice is valuable beyond calculation. The

work of Jesus respects *the nature* of sin more than the *number* of sins. Let the world come, and His atonement will be found sufficient for all. He is able to save any number—in all places—under all circumstances—from the beginning to the end of time. “Jesus Christ is the same, yesterday, to-day, and forever.”

3. *His Salvation is therefore free for all.*

It matters not of *what country* we are: whether from the East or the West, the North or the South. It matters not of *what colour* we are: whether white, or brown, or black; nor of *what condition*, whether rich or poor, wise or foolish, high or low; nor of *what age or sex*, whether old or young, male or female. All are sinners, and Christ is the Saviour of sinners.

4. *His salvation should be sent to all.*

Those who have it, are under obligations to send it to those who have it not, according to our Saviour's last command. All men should be taught that they have a Saviour, and may be saved. If we, who have the Gospel, neglect or refuse to give it to those who have it not, or having the power to prevent, will not allow them to get it; we are highly criminal in the sight of God. One of the greatest privileges allowed to man, is to extend the knowledge of Christ, and become instrumental in the salvation of souls. Though we may not be able to go and preach Christ in all parts of the world,

yet we may assist by our prayers and our alms to send others to do so, and to send along with them the Holy Bible. This is our *duty and our privilege*.

5. *His salvation so free, so full, should be cheerfully and heartily accepted by all.*

Jesus invites us earnestly and sincerely to come to him. We should accept his invitation, and make our salvation sure. The bread of life has been freely and bountifully provided. “Incline your ear and come unto me hear and your soul shall live.”

7. *Those only are saved who believe in Jesus.*

John 3:14—36.

Q. Although the precious blood of Christ is sufficient to wash away the sins of the world, will all be saved?

A. No.

Q. Who only will be saved?

A. Those who by the grace of God *believe in him*. John 3: 15, 16—36; 5: 24; 8: 24; Matt. 25: 31—46; Luke 12: 46; Acts 5: 14; Rom. 3: 22—28; Gal. 2: 20; Phil. 3: 8, 9.

Q. What is the commandment of God about our believing on the name of his Son?

A. “And this is his commandment—That we should believe on the name of his Son Jesus Christ, and love one another.” 1 John 3: 23; Matt. 17: 5; John 6: 29; 17: 3.

Q. Repeat what our Lord himself says, “He that believeth and is baptized.”

A. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16:16; John 6:47.

Q. When the Jailer asked Paul and Silas the question, "Sirs, what must I do to be saved?" what did they answer him?

A. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Acts 16:31; 8:37.

Q. How are we made the children of God?

A. "By faith in Christ Jesus." Gal. 3:26; John 1:12, 13; 20:17; Rom. 8:14—17; Eph. 1:5.

Q. Why do *not* all men who hear of Christ, believe on him and have eternal life?

A. Because *they will not*. John 3:19, 20; Matt. 22:1—14; 23:37.

Q. Repeat what the Saviour says, "Ye will not come."

A. "Ye will not come to me, that ye might have life." John 5:40.

Q. Is God willing that any should perish?

A. No.

Q. Repeat, "the Lord is long-suffering to us-ward."

A. "The Lord is long-suffering to us-ward not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9; Comp. 1 Tim. 2:4.

Q. Repeat, "As I live, saith the Lord."

A. "As I live, saith the Lord, I have no pleasure in the death of the wicked: but that the

wicked turn from his way and live." Ezek. 33:11.

Q. And how does he immediately after, command the wicked to turn?

A. "Turn ye, turn ye from your evil ways, for why will ye die?"

Q. Will Jesus refuse to save any who come to him?

A. No. Rev. 22:17; John 6:37.

Q. Whose fault will it be, therefore, if we are lost?

A. Our own fault. Isa. 3:10, 11; Prov. 1:24—33; Mark 16:16; Matt. 25:41—46; Hos. 13:9.

Although the precious blood of the Lord Jesus is sufficient to wash away the sins of the whole world,

1. *Let no one suppose that all will be saved.* There is something for every one *to do*, that hears of Christ. And every one must do the *same thing*. We must *believe on Him*, or we *shall not, and cannot be saved*.

2. *The reason why men perish*, is not that God and Christ are *willing* that they perish, and *take pleasure in seeing them perish: but they do not choose to be saved*. God does not take pleasure in the death or punishment of the sinner *in itself* considered. But the sinner refuses Christ of his own accord, loving his sins and the present world better. God is just: he must perish.

3. The sinner that is finally lost, must therefore, *bear the blame himself forever*. God calls,

but he refuses! *Christ* invites, but they will not come unto Him. "He that believeth not shall be damned."

4 So great is the natural blindness and wickedness of men, *that we need the Holy Ghost to convince us of sin and ruin, and to draw us to Christ.* Without his gracious aid we should never come to Christ.

8. *What it is to believe in Jesus Christ.*

Luke 15 : 1—24.

Q. When we do wrong—for example—when we disobey our Father or Mother, what ought we to feel?

A. Sorrow.

Q. And what ought we to do?

A. Ask forgiveness, and do so no more.

Q. Is God a *sin-pardoning God*?

A. Yes. Exod. 34 : 5—7; Neh. 9 : 17; Micah 7 : 18; 2 Cor. 5 : 18—21.

Q. Now when we sin against God—When we disobey our Heavenly Father, what ought we to feel?

A. Sorrow.

Q. And what ought we to do?

A. Ask forgiveness, and do so no more.

Q. Repeat, "if we confess our sins."

A. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1 : 9; Rom. 10 : 9, 10

Q. On the day of Pentecost,

the people deeply felt that they were sinners, and said unto Peter and the rest of the Apostles, "men and Brethren, what shall we do?" What did Peter answer them?

A. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2 : 38; 17 : 30, 31; 3 : 19; 26 : 17—20; Matt. 3 : 2; Mark 1 : 15; 6 : 12.

Q. What is it, *to repent of your sins*?

A. Be sorry for them—confess them—and give them up before God. Prov. 28 : 13; Acts 19 : 18; 2 Cor. 7 : 9—11; Luke 15 : 11—24.

Q. But after we are sorry for our sins, and confess them to God and give them up, *for whose sake will God forgive us*?

A. For *Christ's sake*.

Q. Repeat, "And be ye kind one to another."

A. "And be ye kind one to another, tender-hearted, forgiving one another, even as God *for Christ's sake*, hath forgiven you." Eph. 4 : 32; Col. 3 : 13; 1 : 14; Eph. 1 : 7; Acts 5 : 31; 13 : 38; 26 : 18.

Q. Does God then pardon us and save us on account of *any goodness in us*, or on account of *any good thing that we do*, or does he pardon and save us *wholly for Christ's sake*?

A. *Wholly for Christ's sake.* Matt. 1 : 21; 18 : 11; John 3 : 16, 17; 12 : 47; Acts 10 : 43; 20 : 21; Rom. 3 : 23, 24; 5 : 9, 10; Eph. 2 : 5—8; 2 Tim. 1 : 9; Titus 3 : 3—7.

Q. Repeat what Jesus says of himself, "I am the way."

A. "I am the way and the truth and the life, no man cometh unto the Father but by me." John 14 : 6 ; Matt. 11 : 27—30 ; Heb. 7 : 25.

Q. After a sinner believes in Christ Jesus, what does he ?

A. Rejoices. Acts 8 : 8—39 ; 16 : 34 ; Rom. 15 : 13 ; 1 Thess. 1 : 6.

Q. Whom shall we praise in Heaven for ever and ever, for saving us by his blood ?

A. The Lord Jesus. Rev. 1 : 5, 6 ; 5 : 9—14.

It is important to know what it is to believe in Jesus—to know how we obtain a saving interest in him.

1. *The first step is, Repentance towards God*—It is impossible for any one to come to Christ for Salvation, until he has *first repented*—We must feel deep and hearty sorrow for the sins which we have committed against God ; we must conceal and keep back nothing, but confess *all* our sins to God, and let him see how grieved and wretched we feel on account of them ; how we hate them, and by his grace helping us, we shall give them up, and lead a holy life, such as He requires and delights in. After repentance,

2. *All our trust for Salvation must be in Christ, and in Christ alone.*

We must entreat God to pardon and receive us into favour, *are good in and*

of ourselves, and can perform such good works, as shall make us worthy of his pardon and favour ; for we are in and of ourselves unworthy, deserving of wrath, and can do nothing to merit God's favour, in a word, lost : but we must entreat God's pardon and favour for Christ's sake alone. We do not save ourselves : Christ saves us. And we must go to Christ as our Saviour, and trust in him for Salvation. He has satisfied for our sins, and pleads for us before God. God accepts him in the place of the sinner : and on account of what he has done and suffered for us, God pardons and saves us. 1 Cor. 3 : 11 ; Rom. 3 : 22—26.

3. When we repent and believe in Jesus, and have a hope of forgiveness and feel the love of God shed abroad in our hearts, *we have the best reason to rejoice, and we may and we will rejoice.* Rom. 5 : 1—11 ; 8 : 1—39 ; John 10 : 27—30 ; 1 John 3 : 1—3.

4. *All the praise and glory of our Justification and Salvation, are due unto Jesus Christ for ever and ever.* He that saves us must of course have the praise and glory of our salvation. We cry, "Not unto us, O Lord, not unto us, but unto thy name give glory." 1 Cor. 1 : 30, 31. The more we are brought by the spirit of God, to feel our sins, and to understand and embrace the Lord Jesus, in his exalted character and finished work, the more are we humbled, and the more

ready and desirous are we that he should have all the glory. Phil. 3:7—9; Gal. 6:14; Phil. 2:9—11.

5. *They are in a dangerous situation and will be lost forever, except they change their ground, who reject justification and salvation by faith in Jesus Christ, and depend for justification and salvation, upon their own morality, or good works, or righteousness.* They depend upon what they have not. Rom. 10:1—11. Men would like to be their own Saviours, but that they cannot be. John 3:36; 1 John 5:10—12.



§ 7. OF THE WAY WE ARE BROUGHT TO CHRIST AND FITTED FOR HEAVEN.

1. *We will not come to Christ to be saved of our own accord. God must change our hearts and draw us to Christ by his Spirit.*

Luke 14:16—33.

Q. After God sends his Son to die for us, will we love him and take him to be our Saviour of our own free will?

A. No. Isa. 53:1—3; Jer 10:23; Prov. 16:1.

Q. And why not?

A. Because *our hearts are desperately wicked.* Jer. 17:9; John 3:19, 20; 7:7; 15:22—25; Rom. 3:10—18; 8:5—8; Gal. 5:19—21.

Q. When Jesus *invites* us to come to him and be saved, what do we all begin to do?

A. “All begin to make excuse.” Luke 14:16—20; Matt. 22:3—6; Prov. 1:20—33.

Q. What did Felix tell Paul?

A. “When I have a convenient season I will call for thee.” Acts 24:24, 25.

Q. Are we not sometimes *angry* with persons who make us ashamed of our sins and urge us to give them up and serve God?

A. Yes. Isa. 53:3; Matt. 27:18, &c. John 15:18—25; 7:7; 8:40; Acts 3:13—15; 4:18—21; 5:27, &c.; 7:52—60; 1 Cor. 4:11—13; 2 Tim. 3:12, &c.

Q. What is the language of the wicked hearts of men to the Lord Jesus, “we will not?”

A. “We will not have this man to reign over us.” Luke 19:12—27.

Q. What kind of hearts do we need, then, before we will come to Christ?

A. *New hearts.*

Q. Will *we* make to ourselves, new hearts, *left to ourselves*?

A. No, never. John 1:12, 13; 1 Cor. 2:14.

Q. Repeat what Jesus says, “Ye will not come to me?”

A. “Ye will not come to me, that ye might have life.” John 5:40; Matt. 23:37.

Q. Repeat, “And this is the condemnation.”

A. “And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest

his deeds should be reproved. John 3:19, 20; Rom. 8:5—8.

Q. Can *men* or *angels* change our hearts by any power of their own?

A. No. 1 Cor. 3:5—7.

Q. By whom then are our hearts changed?

A. *By the Holy Ghost alone.*

John 3:3—8; Titus 3:4—7; Eph. 2:1—5; James 1:18; 1 Pet. 1:23; 1 John 2:29; 3:9.

Q. What says our Saviour, “No man can come to me.”

A. “No man can come to me except *the Father*, which hath sent me *draw him*.” John 6:44, 45.

Q. How does the Father draw us to Christ?

A. *By the Holy Ghost.*

Q. Are we therefore, *forever lost, unless God mercifully sends the Holy Spirit to change our hearts, and draw us to Christ?*

A. Yes. John 6:37—45; 17:2—6; Rom. 8:29, 30; Eph. 1:4—6; 2 Thess. 2:13, 14; 1 Pet. 1:2; Matt. 11:25—27; Rom. 11:33—36.

Q. Who opened Lydia’s heart, so that she attended to Paul’s preaching, and was converted?

A. “The Lord.” Acts 16:13—15.

Q. The Jailer had a new-heart given him, and was drawn to Christ; what did he cry out when he felt himself to be a lost sinner?

A. “What must I do to be saved?” Acts 16:30; 2:37.

Q. *Who* made the Jailer feel so deeply that God was angry with him, and that he was a lost sinner?

A. *The Holy Ghost.* John 16:8—11.

Q. And what did Paul and Silas say to the Jailer?

A. “Believe on the Lord Jesus Christ and thou shalt be saved and thy house.”

Q. *Who* then gave the Jailer a new heart, and made him believe in the Lord Jesus?

A. *The Holy Ghost.* Comp. Acts 16:14.

Q. Will God give the Holy Spirit to them that ask him?

A. Yes. Luke 11:13.

How amazing! God “spared not his own Son, but delivered him up for us all.” Yet we will not go to him, that we may be saved!

1. We here see clearly, *the perfect, the deep, the obstinate, the unchangeable depravity and wickedness of the human heart.*

Unchangeable by all and to all, *but one, that is God.* Are we warned? are we threatened? are we afflicted? The heart remains the same. Does God tenderly and earnestly invite and reason with us? We all with one consent begin to make excuse. One says, “I am too young.” Another, “I am too old.” A third, “I have too much to do, I have no time.” A fourth, “I have time enough.” A fifth, “I have not enjoyed enough of the world, by and by I intend to repent.” And thus every one finds some excuse for putting off *his most important business, the Salvation of the Soul.* The truth is, all men

naturally, have no love to God, and say in their hearts, to God, to Christ, to the Holy Ghost, to Ministers, to the Bible, "*depart from us.*" They are at enmity with God, they hate the light and will not come to it. And therefore,

2. *Left to themselves, men will utterly perish in their own corruption.*

3. *Their change of heart is the work of God, of the Holy Spirit alone.* He only, who created the Heaven and the Earth, can create a clean heart in man! 2 Cor. 4:1—6.

4. *Salvation is altogether of grace.* It is grace in God to give his Son to die for us—grace, to give his Holy Spirit to change our hearts; and it is grace in God, *to give his Holy Spirit to whom he will.* "No man can come to Christ, except the Father draw him;" and the Father draws *whom he pleases—even as many as he has chosen.* James 1:18; Eph. 1:1—14.

5. *Let sinners, old and young, learn the desperate wickedness of their hearts, and do their duty.*

They cannot make them better, nor change them of themselves. They must despair of doing any such thing. Let them cast themselves upon the mercy of God in Christ Jesus, and pray for the Holy Spirit, that they may be renewed and saved.

6. And let all Ministers and Teachers and Parents learn, that their *success* in saving the souls, of their people, their Scholars, and their Children, *depends upon*

the aid of God's Spirit. All attempts to convert men *without* the Spirit, are wicked and vain. 1 Cor: 3:5—7. *The praise of the success of our efforts to win souls to Christ, is due unto God only.* Prayer should be continually made for the *out-pouring of God's Spirit*, and *nothing be done* to quench his sacred, life-giving influences.

2. *We must have a change of heart: what that change of heart is: and how the Holy Ghost goes on to fit us for Heaven.*

John 3:1—21.

Q. What man of the Pharisees, and a Ruler of the Jews, came to Jesus by night?

A. Nicodemus. John 3:1—9; Comp. 7:45—53, and 19:39.

Q. What did Jesus say to him?

A. "Verily, verily I say unto thee, *Except a man be born again, he cannot see the Kingdom of God.*" Matt. 18:3.

Q. Repeat, "Follow peace with all men."

A. "Follow peace with all men, *and holiness, without which no man shall see the Lord.*" Heb. 12:14; Ps. 5:4, 5.

Q. Is it *impossible* therefore for us to go to Heaven, without a change of heart?

A. Impossible.

Q. When a person is changed, and brought by the spirit, to repent of sin, to believe in Jesus, to love God and lead a good life, is it a *great* change?

A. Yes. Acts 26:18; 2 Cor. 4:6; 1 Pet. 2:9.

Q. What kind of a heart has he now?

A. *A new heart.* Ezek. 11:19; 36:26.

Q. What kind of a creature is he?

A. *A new creature.* 2 Cor. 5:17; Gal. 6:15; Eph. 4:23, 24; Col. 3:10.

Q. How is he said in Scripture to be born?

A. "Born again:" "Born of the Spirit:" "Born of God." John 1:13; 3:1—9; 1 Pet 1:23; 1 John 3:9; 4:7; 5:1, 4, 18.

Q. Whose Child is he now?

A. The Child of God. Rom. 8:14—17; Gal. 3:26; 1 John 3:1, 10.

Q. And where is he going?

A. To Heaven. Rom. 5:1, 2; 8:1, 28—30; Col. 3:1, 4; Heb. 11:10—14; John 10:27—30.

Q. How can you tell if he is *really* changed?

A. *By the way in which he lives.* Matt. 7:16—27; John 8:51; 14:15—23; 15; 1—14; James 1:22—27; 1 John 2:29; 3:6—10; 5:18.

Q. How did he live *before* he had a new heart?

A. A wicked life. Gal. 5:19—21; Col. 1:21; Eph. 2:1—3; John 3:6.

Q. And how must he live *after* he has a new heart?

A. A righteous life. Matt. 5:14—16; 13:23; 2 Cor. 5:17; Gal. 5:22—25; Eph. 2:10; Titus 2:11—14; 3:8, 14; 1 Pet. 2:12.

Q. When the Spirit changes our hearts, does he at that time make us perfectly holy, so that we never sin any more as long as we live?

A. No. Eccl. 7:20; James 3:2; 1 John 1:8.

Q. When He changes our hearts, what then does He *begin* to do?

A. *He begins to make us holy.* 1 Cor. 9:24—27; Phil. 1:6; 3:12—15; Heb. 13:20, 21; 1 Pet. 2:2; 2 Pet. 3:18.

Q. Must the Spirit therefore stay with us and finish the good work which he has begun in us—make us better and better while we live, and so fit us for Heaven?

A. Yes. Prov. 4:18; Matt. 13:31—33; Rom. 8:11; 1 Cor. 3:16; 6:19, 20; 2 Cor. 3:17, 18; 6:16; Phil. 2:13; Heb. 13:21; 1 John 2:27; 3:9, &c.

Q. *To whom* then must we give the praise and glory of our holiness and fitness for Heaven?

A. To the Holy Ghost.

Our Saviour says, "Except a man be born again, he cannot see the Kingdom of God." "Ye must be born again."

1. *Without a change of heart, we never can enter Heaven.*

Is God a God of Holiness? Then will he banish the wicked from his presence. Is He a God of Truth and Justice? Then will he punish the wicked in hell forever. Is Heaven a place of Holiness, and communion with God? Then is Holiness necessary in all who go there. The sinner could not commune with

God, nor with saints and angels. He would have no heart to enjoy Heaven. He would not be in his own proper place: Many who have *not* a change of heart, say that they wish to go to Heaven when they die: not indeed because they love Heaven and have a heart to enjoy it, but because they would escape Hell. But they would be miserable in Heaven were they allowed to enter there with their old hearts of sin and unbelief.

2. *Let those consider this well, who are yet unchanged.* Die in your present state, and you must go down to your own proper place.

Remember, that unless you are changed *in this world, you never can be.* Rev. 22:11. You know not either how long or how short a time you may have to live; therefore be wise, and begin at once, and give yourself no rest until you have passed the great and happy change.

3. *This change is truly a great and happy change.* The sinner experiences a change from darkness, to marvellous light—from hatred, to love—from sin to holiness—from Satan to God—from Hell to Heaven. Highly favoured is he, the son of God by faith in Jesus Christ!

4. *The evidence of this change of heart, is a change of life.*

A new heart, calls for a new life. The sinner is not what he once was. He is a new creature. All old ways of sin and folly are laid aside, and the new things of

prayer, and praise, and faith, and love, and holy obedience come in their place. And as he grows older, amidst trials, and temptations, and afflictions, by the help of the Spirit of God, he grows better. His path shines brighter and brighter unto the perfect day, when he shall behold God in glory. Vain are all pretensions to this change without this evidence.

5. Christians should never forget, *that all their dependence for growth in grace and fitness for Heaven, must be upon the constant influences of the Holy Spirit.* That same gracious and mighty One that begins the good work in us must carry it on and complete it. Let us beware then how we resist or grieve the Holy Spirit.

If he be absent from us, all is darkness and sin and misery and death!

3. *The Holy Ghost speaks to us in the Bible.*

Ps. 19:1—14.

Q. In what Book does the Holy Spirit speak to us, and tell us that we are sinners, that there is a Heaven and a Hell, that Christ died to save us, and that we must have a new heart, or we cannot enter Heaven?

A. The Holy Bible.

Q. Would we ever know any of these great truths if we had not the Bible?

A. No.

Q. Is the Bible the Book which

the Holy Ghost has caused to be written especially for our instruction and salvation?

A. Yes. 2 Tim. 3:16; 2 Pet. 1:21.

Q. Repeat, "All Scripture is given by inspiration of God."

A. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:14—16.

Q. What does Paul say to Timothy, beginning, "And that from a child thou hast known the Holy Scriptures."

A. "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

Q. What kind of men did the Holy Ghost choose out to write the Bible?

A. "Holy men of God."

Q. Repeat, "Holy men of God spake."

A. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

Q. And did the Spirit tell them what to write and speak, and was he always with them to keep them from making mistakes?

A. Yes. Isa. 6:1—13; Jer. 1:1—19; John 14:16, 17, 26; 15:26; 16:13, 14.

Q. Is there any other way to be saved except that way the Spirit tells us of in the Bible?

A. No. John 5:39; Acts 4:12; 2 Tim. 3:15; James 1:18; 1 Pet. 1:23.

Q. And who are set over the

Churches by the Holy Ghost, to preach his word from the Bible, that all men may learn this only way to be saved.

A. Ministers. Acts 20:28; Matt. 28:19, 20; Mark 16:15, 16; 2 Tim. 4:1, 2; Heb. 5:4.

Q. Is there any hope that we will be saved if we disbelieve or despise the Bible, and keep away from places where we may hear it preached and receive instruction from it?

A. No. Luke 16:29—31; Heb 10:28—31.

Q. Ought we not to rejoice and try the more to save our souls when we know the way in which they may *certainly be saved*?

A. Yes.

Q. And ought we not to rejoice and try the more to save our souls when we know that *there is a Holy Spirit* that can carry us through that great and important work?

A. Yes.

Q. But suppose we will *not try*, nor *beseech God for the Holy Spirit* to change our hearts and bring us to Christ, what will become of us?

A. We will be lost. Prov. 1:24—27.

Q. After we become Christians, in what Book is it that the Holy Spirit warns and encourages us and tells all our duty?

A. The Holy Bible. Ps. 19:7—11; 119:104, 105, &c.; John 17:17; Eph. 6:13—17.

Q. Is the Holy Bible, then, the Book which we must love and learn and obey all our lives?

A. Yes. Joshua 1:8; Ps. 1:1—3; Ps. 119.

Q. And what Spirit do we need all our lives to make us love and learn and obey it?

A. The Holy Spirit. 1 Cor. 2:12—16.

The Holy Ghost speaks to us in the Bible. That Book has been written by holy men, chosen by Himself for the very purpose; and they have been so taught and assisted by Him, to write it, that the Bible *is just as the Holy Spirit would have it to be*. It is perfect. It is the *only and all sufficient rule of faith and practice to men*. It contains the things to be believed, and the things to be done. It is the *word of God*.

1. *We should esteem the Bible above all price*. It is called *the Bible—the Book*, by way of eminence. All other books, are the Books of men: but this Book is *the Book of God*. It brings God and Eternity to view. It teaches our own immortality and the way in which we may be saved. *It is the Book of life*. Wherever the Bible is known and read and preached, and believed and obeyed, there is knowledge and purity, and peace and prosperity. Wherever it is *not*, there is ignorance and vice and confusion and ruin. We cannot do without the Bible.

2. *We must receive the Bible as our only and all sufficient rule of faith and practice*. All that the Holy Spirit tells us in that Book to believe, we must believe:

all He tells us in that Book *to do, we must do*. If any man believes or teaches or preaches or acts contrary to the Bible, he believes and teaches and preaches and acts *wrong*. The right and the wrong of every feeling and action should be tried by *the Bible*.

3. But *what benefit* will this precious Book be to us, *unless we diligently study it, and embrace opportunities of receiving instruction from it*—such as are afforded us in the *house of God*, in the *Sabbath School*, and in the *Bible Class*? “Search the Scriptures” is the Redeemer’s command.

The way of Salvation is so plain that the little Child can understand it. Yet the Bible in all its height and depth and length and breadth passes knowledge. Men may study it all their lives; men may study it to the end of time, and yet things will remain to be known. It is *the Book of God!*

And what benefit will be our diligent study, and the instruction which we receive from it, if we have not *a teachable, humble, willing frame of mind*? For this let us labour, for this let us pray. John 7:17.

4. *True Christians love the Bible more and more, the longer they live*. Ps. 119:97—104, &c. And the longer they live, the more they feel their need of the Holy Spirit to make them understand and obey it.

5. *And knowing, that now through the Bible alone, lost men*

come to a knowledge of Salvation, they desire all men to have the Bible, and they labour to give it to them.

Those who would keep the Bible from their fellow creatures, are the enemies of God and man. The Bible belongs of right to every man. It is the property of the world.

6. Those who deny that the Bible is the word of God, and make a mock of it; who will not study and believe and obey it, *unless they repent, will be destroyed forever.*

4. *Who the Holy Ghost is.*

John 14:15—31

Q. Who is the Holy Ghost by whom our hearts are changed, and we are fitted for Heaven?

A. *He is God.*

Q. And what person is he in the Godhead?

A. *The Third Person.*

Q. How do you know that He is God?

A. The Bible tells us so.

Q. Is He *called God* in the Bible?

A. Yes. Acts 5:3, 4; 2 Tim. 3:16; Comp. 2 Pet. 1:21; Acts 20:28; Heb. 5:4.

Q. Are we not baptized into the *name of the Holy Ghost*, as well as into the name of the Father and the Son?

A. Yes. Matt. 28:19.

Q. When Ministers dismiss the people after meeting, what do they say?

A. "The grace of the Lord Jesus Christ, and the love of God,

and the communion of the Holy Ghost, be with you all, Amen." 2 Cor. 13:14.

Q. God only knows all things—*does the Spirit know all things?*

A. Yes.

Q. Repeat "The Spirit searcheth all things."

A. "The Spirit searcheth all things, yea the deep things of God." 1 Cor. 2:10; Comp. John 14:26; 15:26; 16:13, 14.

Q. God only knows what is to come to pass—*does the Spirit know what is to come to pass?*

A. Yes. Isa. 46:9, 10; John 16:13; 2 Pet. 1:21.

Q. God only is present in every place—*is the Spirit present in every place?*

A. Yes. John 3:3—6; 16:7, 8; 1 Cor. 3:16; 6:19; 2 Cor. 6:16; 1 Pet. 1:2.

God only has Almighty power—*has the Spirit Almighty power?*

A. Yes.

Q. By whose power did the Apostles work miracles?

A. By the power of the Holy Ghost. 1 Cor. 12:8—11; Heb. 2:4; Acts 2:4, &c.

Q. There is one sin which God will never pardon—called the unpardonable sin—what is it?

A. *Blasphemy against the Holy Ghost.* Matt. 12:24—32; Luke 12:10; Mark 3:22—30.

The Holy Ghost who changes our hearts, draws us to Christ, and prepares us for Heaven, is none other *than God, the Third Person in the adorable Trinity.*

1. *We are therefore to fear*

and to love and to worship and serve Him as God.

It is He that has made the Holy Bible—the Book of God, and told us in that Book all that has or that ever will come to pass in relation to this world—all that we must believe and do in order to our salvation. It is He that wrought mighty miracles by the hands of Prophets and Apostles. It is He that is present in all parts of the world at the same time—convincing men of sin, changing their hearts—leading them to Christ—dwelling in the hearts of Christians for their sanctification—appointing and supporting Ministers, and taking care of the Churches. In the Spirit all fullness dwells.

2. His special work is to change and purify the hearts of men.

We cannot change our own hearts: so fully set in us, are our hearts, to do evil. We must, feeling our weakness and wickedness, go to *Him* for this special purpose.

All hope of *Revivals of Religion* in Churches and Sabbath Schools—all hope of the *conversion of the world*, lies in the *outpouring of the Spirit of God*.

3. We should do every thing to invite and retain the Holy Spirit, and nothing to drive him away from us.

He may be quenched in his sacred influences upon our hearts—he may be grieved—he may

depart from us forever. Let us not deny his God-head and Almighty power—swear by his name—despise his word, his ministry, his people. Let us not do what is contrary to his will. He can hold no communion with sin in any form.

4. He is gracious and long-suffering, towards the children of men.

If he were not gracious and long-suffering, never would he dwell in this wicked world—never would he dwell in such a polluted place as the human heart! And when he begins a work of grace in us, notwithstanding our frequent backslidings, and offensive sins, he bears and continues with us and carries the work on, even unto the end. He is *the Spirit of Grace*; that Spirit which sinners, by nature and practice, need.

5. How strong and how happy the real Christian is? He has God for his Father—God for his Saviour—God for his Sanctifier! If God be for us, who can be against us?

6. But the wicked and impenitent are weak and miserable. They have no Heavenly Father—no precious Saviour—no gracious Sanctifier. They are against Father, Son and Spirit: and Father, Son and Spirit are against them. They have no part nor lot in the great Salvation provided for us by God.

§ 8. OF DEATH.

1. *Of the Death of the Body.*

John 11:1—44.

Q. What is the reason that we all die?

A. Because we are all *Sinners*. Gen. 2:17; Ps. 89:48; Rom. 5:12.

Q. If there *never had been any sin* in the world, would there have been any *death*?

A. No.

Q. Do you know *at what time* you shall die?

A. No.

Q. Who only knows the time?

A. God. 1 Samuel 2:6; Job 12:10; Ps. 104:29; Dan. 5:23; Acts 17:25—28.

Q. Do you know *the way* in which you shall die?

A. No.

Q. Who only knows the way?

A. God.

Q. Do we generally live a long or a short time in this world?

A. A short time. Job 14:1, 2; Ps. 90:5; 39:5; James 4:14; 1 Pet. 1:24.

Q. About how many years old, are the oldest persons that we see?

A. About Seventy or Eighty years. Ps. 90:10.

Q. How many years did men live before the flood?

A. Eight and nine hundred years.

Q. Who was the oldest man?

A. Methuselah. Gen. 5:1—32.

Q. Why has God shortened our lives?

A. Because of our Sin.

Q. There were two good men that never suffered death, whom God took out of the world and carried to Heaven. What were their names?

A. Enoch and Elijah. Gen. 5:24; Heb. 11:5; 2 King 2:11.

Q. When a person dies, what do we with his body?

A. We bury it in the ground.

Q. What then becomes of it?

A. It returns to dust. Eccl. 12:7.

Q. After Adam sinned what did God say to him?

A. "Dust thou art, and unto dust shalt thou return" Gen. 3:19.

Q. It is an awful thing to die—who only can comfort us and make us die in peace?

A. God. Ps. 23:4; John 14:1—3.

Q. What kind of death should we desire to die?

A. The death of the Righteous. Numb. 23:10; Ps. 116:15; Prov. 14:32; Rev. 14:13.

Q. Since we know not *the time* we shall die, nor *the way*, how ought we always to live?

A. Ready for death.

Q. Repeat, "Be ye therefore ready also?"

A. "Be ye, therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.

Every living thing in this world is subject to death, and the world itself is hastening to its end. Death has reigned over men from Adam to the present day and will reign to the end of time.

1. *We learn what an evil and bitter thing Sin is.* It has brought upon our race, death and all our woe. If there had been no sin, there would have been no death. Sin and death are joined together.

2 *You are born to die!* "Dust thou art and unto dust shalt thou return," saith the Almighty, Be not therefore *proud of the beauty or strength or health of your body. Yield not yourself up to the lusts of that body.* The body is but dust. Be humble and mindful of death.

3. *Nor do you know at what time you may die.*—To-day, or to-morrow or the next week or month or year, death may snatch you away. You may die while you are but a child, or after you have become a man. Look into the grave yard, and there, are the graves of little infants, children and grown persons. Nothing is more uncertain than life. *Boast not thyself of to-morrow ;* saying, "to-morrow I will do this or that." "Next year I shall go here or there." James 4: 13, 14. You should always say and feel, "*If the Lord will, I shall do this or that.*"

4. *Nor do you know in what way you shall die.* There are a thousand ways in which we may die. Death is all around and within us. Ever remember that your life is in *God's hands*, and he can continue it, or cut it short, at whatever time, and in whatever manner *he pleases.*

5. *Let it therefore be the great business of your life, to prepare*

for death. When death really comes, you will not regret having been too diligent in preparing for it. And *begin to prepare now,* if you have not already begun. Think of the time which you have already wasted, and of the danger which your soul has already been exposed to. You might have been cut off and sent to eternal misery ere this. Be warned not to put off the Salvation of the Soul *until a dying day.* This is the greatest wickedness and folly. *Take the best time to attend to the best thing.* And if you sincerely repent and believe in Jesus, and live in his service, you will be ready for death ; and by God's grace, death will have few or no terrors for you.

2. *What becomes of the Soul when the Body dies.*

Luke 16 : 19—31.

Q. When the body dies, what becomes of the soul ?

A. It goes up to God. Eccl. 12 : 7.

Q. And for what purpose ? That God may judge it and take it to Heaven or send it to Hell, according as he finds it to be good or bad ?

A. Yes.

Q. Are there *two places only* spoken of in the Bible to which *the souls of men go after death ?*

A. Only two.

Q. Which are they ?

A. Heaven and Hell.

The places contrasted.—Ps. 139 : 8 ; Job. 11 : 8 ; Amos 9 : 2 ;

Matt. 11:23; 18:8,9; Mark 9:43,44.

The wicked to Hell.—Ps. 9:17; Prov. 5:5; 7:27; 9:18; 15:11—24; 23:14; Isa. 33:14; Ps. 11:6; Jude 7; 2 Pet. 2:1—9; Matt. 5:22; 23:33; Luke 12:5; Matt. 10:28; 5:29,30; Mark 16:16, &c.

The righteous to Heaven.—Gen. 5:24; Heb. 11:5; 2 Kings 2:1—11; Heb. 11:8—16; Ps. 73:24,25; Ps. 17:15; Titus 1:2; Heb. 11:24—27; Ps. 37:37; Numb. 23:10; Prov. 14:32; Ps. 23:4; 1 Pet. 1:4; Heb. 10:34; Matt. 5:12; Phil. 3:20; Col. 1:5; 3:1—3; Heb. 4:1—11; 11:1—22; 2 Cor. 5:1—8.

Q. Can you name any persons *now* in Heaven?

A. Yes.

Q. Who are they?

A. Enoch and Elijah: Abraham, Isaac and Jacob. Gen. 5:22—24; Heb. 11:5; 2 Kings 2:1—11; Matt. 17:3; Exod. 3:6; Luke 20:27—38; Heb. 11:8—16; Matt. 8:11,12.

Q. And what persons again are in Heaven?

A. All who have died *true Christians*. Luke 13:28,29; 1 Thess. 4:13—18; Heb. 12:18—24; Rev. 7:9—17.

Q. Will, therefore, a good man *be happy in Heaven as soon as he dies?*

A. Yes. John 14:1—4; 17:24.

Q. What became of Lazarus when he died?

A. He was “carried by the angels into Abraham’s bosom.” Luke 16:22.

Q. Whom did the Apostle Paul say he had a desire to die and be with?

A. “Christ.” Phil. 1:21—23.

Q. When he should die and be absent from the body, *with whom* did he say he would be present in the other world?

A. “Present with the Lord.” 2 Cor. 4:1—18; 5:1—9; Acts 7:55—60.

Q. What did our Saviour say to the Thief on the Cross?

A. “To-day shalt thou be with me in Paradise?” Luke 23:43; 2 Cor. 12:2—4; Rev. 2:7; 3:5,12,21; 22:1—5.

Q. Will *a bad man be miserable in Hell as soon as he dies?*

A. Yes. Luke 12:20—46.

Q. Where are the souls of the wicked inhabitants of the old world, who were drowned by the Flood?

A. In the place of torment. 1 Pet. 3:19,20.

Q. Where are the souls of the wicked inhabitants of Sodom and Gomorrah?

A. In the place of torment. 2 Pet. 2:4—9; Jude 7.

Q. Where did Judas’ soul go after he hanged himself?

A. To the place of torment. Acts 1:25; John 17:12.

Q. After the rich man died and was buried, where did he lift up his eyes, being in torment?

A. In Hell. Luke 16:22,23.

Q. As soon, therefore, as we die, where shall our souls be?

A. Either in *Heaven* or *Hell*.

At death the Soul and the Body separate from each other

until the Resurrection. The Body is buried in the ground and returns to dust, and the soul is taken up to God and judged, and, according to its character, is either received up into Heaven, or sent down to Hell. Some suppose that our Souls after the death of the Body, go to a place *neither Heaven nor Hell*, having a little of the nature of both, and somewhere between them, called an *intermediate place*. But it is not so.

1. The fact that *we are happy in Heaven or miserable in Hell as soon as we die, teaches us that the present life is our only day of Grace*.

If we do not repent and believe in Jesus Christ, while on earth, we are lost forever. It is with us as to our Salvation, *now in this present life, or never*. There is no opportunity of saving the soul in another world. After death comes the judgment. "*To-day if ye will hear his voice, harden not your hearts.*" Seriously and solemnly think of death and prepare in a right manner for it: delay not, for life is very uncertain. *What is more valuable to us than time, when upon its right improvement our eternal happiness depends?* Isa. 55: 6, 7.

2. *The Righteous are standing close to Heaven, and all its happiness.*

Were they to die *to-day*, like the thief on the cross, *to-day*

would they be with Christ in Heaven. What just cause have they to rejoice? Death is a gain to true believers. Phil. 1: 21. Let them examine their hope of Salvation. 2 Cor. 13: 5. Faithfully should they "do good unto all men, as they have opportunity"—cheerfully should they bear the troubles, the temptations, the crosses and labours of this life, knowing that their time is short, and that death shall immediately introduce them to their reward and their rest. Let them "watch unto prayer," that they commit no sin, and that their hope of Salvation be neither clouded nor lost. Luke 12: 35—40. So shall they be prepared to die.

3. *The wicked are standing close to Hell, and all its torments.*

Were they to die *to-day*—like the wicked rich man—*to-day* would they lift up their eyes in torments. What just cause have the wicked to tremble at their situation—to give immediate attention to their soul's salvation—to cast away their sins and folly and betake themselves to repentance and prayer, peradventure God may forgive them for Jesus' sake. There is but a step between them and death. Nothing but the mercy of God keeps them out of the pit of woe! O that men would be wise, that they would consider their latter end!

§ 9. OF THE RESURRECTION.

1 Cor. 15:1—58.

Q. Our bodies in their graves return to dust. Are they to lie there and never more be seen nor heard of?

A. No.

Q. What is to be done with them?

A. They are to be raised to life again.

Q. How do we know this?

A. The Bible tells us so. 1 Cor. 15.

Q. *When* will our bodies be raised up?

A. In the day of Judgment. 1 Thess. 4:13—18.

Q. *Who* will raise them up?

A. *The Lord Jesus Christ.* John 11:25.

Q. Repeat, "For the hour is coming."

A. "For the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Q. Who has already, *first* of all, risen from the dead?

A. The Lord Jesus Christ. Matt. 28, Mark, Luke and John.

Q. Does his rising from the dead teach us that the dead shall be raised also?

A. Yes. 1 Cor. 15:20—22; Acts 26:23; Col. 1:18; Rev. 1:5.

Q. Will the same bodies be raised from the ground that were buried there, and shall we know

our own bodies, and our friends and relations?

A. Yes. 1 Cor. 15:35—44.

Q. But will our bodies be *just such* bodies as we now have—bodies of flesh and blood, that need meat, and drink, and raiment, and that may sicken and suffer and die?

A. No. Mark 12:25; Luke 20:36; 1 Cor. 15:50.

Q. Will they be changed in some glorious and wonderful manner?

A. Yes. 1 Cor. 15:42—44, 53.

Q. Whose body shall our bodies be like?

A. *Like to Christ's glorious body.* 1 Cor. 15:49; Phil. 3:21. Comp. Matt. 17:1, 2; Rev. 1:12—16.

Q. When Jesus raises the dead in the Judgment day—who shall be raised *first*?

A. Christians. 1 Thess. 4:16; 1 Cor. 15:23.

Q. Who next?

A. The wicked. John 5:28, 29; Acts 24:15.

Q. And what will become of all the Christian and wicked people, who will be *alive on the earth at that day*?

A. Their bodies shall be changed. 1 Cor. 15:51, 52.

Q. In the Resurrection Day, are the souls that have gone to Heaven, and been sent to Hell, brought and united to their bodies again?

A. Yes. 1 Thess. 4:14; Matt. 10:28.

Q. After the dead are raised and the living changed, what is done with them all?

A. They are caught up to meet Christ coming from Heaven. 1 Thess. 4:17; Matt. 25:31, 32; Rev. 20:11, 12, &c.

Although our bodies die and return to dust, yet in the last great day, they shall be raised to life again by our Almighty Redeemer, the Lord Jesus Christ. And as *He* rose from the dead, so shall *we*. The Righteous *first*, the wicked *next*, and all who may be alive on the earth, at that day, shall be *changed* as to their bodies, in the twinkling of an eye. The souls of all who have died *before* that day, and have gone to Heaven or Hell, shall be brought and united to their several bodies again, and then the whole human family shall be caught up to meet Christ coming from Heaven to Judgment.

1. *The Resurrection teaches us, that our Bodies are the Lord's, and that they are precious*—we are to keep them in this life, holy and for his use. It is our duty to take care of their health and strength. It is our duty to be as neat in our dress as our circumstances will permit us to be; always cleanly in our persons—and pure from fornication, adultery, gluttony, drunkenness, and every sin and uncleanness. 1 Cor. 6:9—20; 1 Thess. 4:7. “Ye are bought with a price, therefore glorify God in your *body* and in your spirit which are God's.”

2. *The Resurrection takes*

away the fear and the unpleasantness, and gloom of death.

Though we die, yet shall we live. We do not part with our bodies for ever. Job 19:25, 26. Are they sown in corruption? They shall be raised in incorruption. Are they sown in dishonor? They shall be raised in glory. Are they sown in weakness? They shall be raised in power. Are they sown natural bodies? They shall be raised spiritual bodies! *Made like unto Christ's glorious body*; changed infinitely for the better.

3. *The Resurrection comforts us under the loss of Christian relatives and friends.*

Do we follow to the grave our Father or Mother—our Husband or Wife—our Son or Daughter—our Brother or Sister—or any of our Relatives or friends? were they Christians? Then hereafter, shall we see and embrace them, in the same bodies, that we knew so well, and loved so much on Earth; but made more lovely and glorious; *in Heaven forever*. We part to meet again: to meet and part no more!

4. *The Resurrection teaches us that the bodies of the wicked shall be raised, that they may be cast Soul and body in Hell for ever.* Their meetings in the world of woe, will be in sorrow and not in joy. With *Soul and body* did they serve sin and rebel against God here? With *Soul and body* shall they suffer the punishment of sin and rebellion hereafter. He who fared sump-

tuously every day, entreated for a drop of water to cool his parched tongue.

5. *The Resurrection teaches us, that our Lord Jesus Christ, is an Almighty—all-sufficient Redeemer.*

How grand, how amazing! At his command, the land and the sea, trembling to their lowest depths, instantly yield up the dead that are therein! What a spectacle! Earth covered with multitudes which no man can number, both small and great: every eye lifted and directed towards the great white Throne, beaming with overpowering glory set for Judgment in the Heavens on high! Who then will doubt that *He is God*? The last enemy to man that shall be destroyed is *death*. He saves both *Soul and Body*. We are complete in Him. He conquers sin, death and Hell. Blessed are all they that put their trust in Him.

§ 10. OF THE JUDGMENT.

Matt. 25:31—46.

Q. Has God appointed a day in the which He will judge the world in righteousness by his Son Jesus Christ?

A. Yes. Acts 17:30, 31; Rom. 2:16; 2 Cor. 5:10.

Q. Repeat, "For we shall all stand."

A. "For we shall all stand before the judgment seat of Christ." Rom. 14:10.

Q. Who only knows when the day of judgment will come?

A. God.

Q. How do the Scriptures say it will come?

A. "As a thief in the night." 2 Pet. 3:10; Acts 1:11.

Q. When that day comes, whom shall the world see coming in the clouds with great power and glory, and the holy Angels with Him?

A. The Lord Jesus Christ. Matt. 25:31; Mark 8:38; 2 Thess. 1:7; Jude v:14.

Q. Repeat, "For the Lord himself shall descend from Heaven."

A. "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

Q. When the trumpet sounds what shall take place with the dead and with the living?

A. The dead shall be raised and the living changed. John 5:27—29; 1 Cor. 15:51, 52.

Q. After the dead are raised and the living changed, and all are caught up to meet Christ in the air, what shall become of the world, which they leave behind?

A. "It shall be burnt up." 2 Pet. 3:10; Rev. 20:11.

Q. Repeat, "The day of the Lord will come as a thief in the night."

A. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

heat: the earth also, and the works that are therein shall be burnt up." 2 Pet. 3: 10.

Q. Upon what kind of a throne shall Christ sit to judge the world?

A. "A great white throne." Rev. 20: 11; Matt. 25: 31.

Q. And what shall be gathered before him?

A. "All nations." Matt. 25: 32; Rev. 20: 12.

Q. What then shall be opened?

A. "The Books."

Q. And how shall every man be judged?

A. "According to his works." Rom. 2: 6; 1 Cor. 4: 5; 2 Cor. 5: 10; Rev. 20: 12.

Q. On what hand shall Christ set the righteous?

A. On his *right* hand. Matt. 25: 32, 33.

Q. And on what hand the wicked?

A. On the *left* hand.

Q. Will the *Devils* be there and be judged also?

A. Yes. 2 Pet. 2: 4.

Q. What shall Jesus say to the Righteous.

A. "Come ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the world."

Q. And what shall he say to the wicked?

A. "Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels."

Q. And when the Judgment is over, will all the universe give glory to God, as a wise, holy, just and good God?

A. Yes. Rom. 2: 5; Acts 17: 30.

God hath appointed a day, which no one knows but Himself, in the which he will judge the world in righteousness by Jesus Christ; for He hath committed all judgment unto the Son.

The events of that awful day will take place in the following order, according to the Scriptures.

First of all, the Lord Jesus shall be revealed from Heaven, coming in his glory, and all the holy Angels with him. He shall descend from Heaven with a shout, with the voice of the Archangel and with the Trump of God. Then, shall he utter his voice, to awaken the dead and call the earth to judgment.

The trumpet sounds, and the dead in Christ rise first; next, the wicked; and last of all the living are changed; and while the whole human family, are caught up to meet Christ in the air; while they are ascending, behold, the heavens pass away with a great noise, and the elements melt with fervent heat; the earth also, and the works that are therein are burnt up. The Lord Jesus now sits upon his great white throne, the throne of his glory, and before him are gathered all nations. The Books are opened; every one is judged according to his works; the righteous are separated from the wicked; final sentence is passed; those upon his left hand go away into everlasting punishment; but the righteous into life eternal.

1. The day of Judgment—is the day, which God hath appoint-

ed, in the which, *he will openly, before the universe, judge the world of mankind in righteousness, to the praise of his glory.*

Millions of mankind have been and will be judged to Heaven or Hell, *before the day of Judgment*: and millions will be judged to Heaven or Hell, *at the day of Judgment.* *All will there be present*: and God will show that his Judgment in the case of every individual, *has been and is righteous.* The day of Judgment will be a public day, (Rom. 2: 5;) for the sake of showing to the universe of intelligent creatures, that all the things which God has done and suffered in respect to the world, and all his judgments—his rewards and punishments of it, *are altogether just and right.* He will appear glorious in all his ways, as Creator, Preserver, Redeemer and Judge of mankind. Then shall the vast assembly say, “We give thee thanks O Lord God Almighty, which art and wast and art to come: because thou hast taken unto thee thy great power and hast reigned.” Be thou exalted O God, for ever and ever. Hallelujah, for the Lord God omnipotent reigneth.

2. *The day of Judgment will be the day of Christ's exaltation and glory.*

It will be *the day of the Lord.* Every eye shall see Him. To Him every knee shall bow and every tongue confess. This day will he appear infinite in power, knowledge, justice, goodness and truth—the Great God and our

Saviour! The admiration, the confidence, the glory of his friends; the terror, the confusion, the overthrow of his enemies!

3. *The day of Judgment will be the end of the world, and of all things that are therein.*

Why then should we love the world, and the things of the world when we shall so soon die, and leave that which we love behind: and that which we leave behind shall in the end be burnt up?

All is vanity! Better, far better is it for us, to prepare for that brighter and more enduring world, where Christ is gone, and where all that love Him, shall be eternally happy.

4. *The day of Judgment will be the day of the final reward of every man according to his works.*

The secrets of all hearts—the actions of all lives, shall be perfectly revealed. God will show no favour to one above another; but every one shall receive his *just reward* according to that he hath done, whether it be good or bad, men will be justified or condemned as they shall be found either to have *received or rejected Christ.* Our works for which we are then rewarded, are *works of faith*: evidences of our being in Christ. Our righteousness for justification is in Him alone. Matt. 25: 31—46.

5. *The day of Judgment, will be a day of awful disappointment and separation of lamentation and woe.*

They will be disappointed who hoped for Salvation without an

interest in Christ. The hypocrites will say, "Lord, Lord;" but He will reply, "I never knew you, depart from me ye workers of iniquity." The expectation of *self-deceived persons*, will also perish.

Then in that day, Ministers and People, Teachers and Scholars, Husbands and Wives, Parents and Children, Brothers and Sisters, Friends and acquaintances, *will part to meet no more!*

There will be weeping and mourning, lamentation and woe, when the wicked are separated from God and Christ, and glory, and driven away with the Devil and his Angels into everlasting misery and despair!

6. *It is the duty of every one to prepare for Judgment.*

2 Pet. 3:11—14. By repentance and faith in the Lord Jesus Christ. By a life of sobriety, watchfulness and prayer, "that ye may be found of him in peace, without spot and blameless." Are you prepared to meet God?



§ 11. OF HEAVEN.

Rev. 21st and 22nd Chapters.

Q. After the Judgment is over into what place do the *Righteous* go?

A. Into Heaven.

Q. What kind of a place is Heaven?

A. A most glorious and happy place. Ps. 16:11; Matt. 25:21; Jude v.:24; Rev. 21 and 22 Chapters.

Q. Who dwell in Heaven?

A. God and good Angels, and redeemed men.

Q. Shall we there see God face to face?

A. Yes. Matt. 5:8; John 12:26; 17:24; 1 John 3:2; Rev. 22:4.

Q. How shall we spend our time in Heaven?

A. In praising God and doing his will. Rev. 7:9—15; 15:3; 22:3, &c.

Q. Shall we see Jesus our Saviour and give thanks unto him and praise him for all his love and Salvation?

A. Yes. John 17:24; Col. 3:3, 4; Rev. 3:4, 5; 5:9—14.

Q. What shall we wear on our heads?

A. A crown of life. James 1:12; 1 Pet. 5:4; 2 Tim. 4:8; Rev. 2:10; 4:4—11.

Q. How shall we be clothed?

A. In white robes of righteousness. Rev. 7:9—14; 19:8.

Q. How glorious shall we now be, and how shall we shine in the Kingdom of our Father?

A. "As the Sun." Matt. 13:43; 1 Cor. 15:49.

Q. Shall the righteous in Heaven have any more hunger or thirst, or nakedness or heat, or cold? Shall they any more have sin or sorrow, or crying or pain or death?

A. No. Rev. 7:15—17.

Q. Repeat, "And God shall wipe away all tears from their eyes"

A. "And God shall wipe away all tears from their eyes, and there shall be no more death

neither sorrow, nor crying: neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

Q. Will Heaven be their everlasting home?

A. Yes. Matt. 25:46; John 14:2, 3; 2 Cor. 4:18; 5:1—4; 1 Thess. 4:17; Heb. 11:10—16; 12:28; 13:14; 1 Pet. 1:3—5.

Q. And shall the righteous grow in knowledge and holiness and happiness forever and ever?

A. Yes.

Q. To what place should we wish and strive to go, more than to all other places?

A. Heaven. Matt. 6:33.

Q. Who has obtained Heaven for us, and will show us the way there?

A. The Lord Jesus. John 14:1—6; 10:27—30; 17:2; Heb. 10:19—23.

Q. What persons are forever shut out of Heaven?

A. *The wicked.* Matt. 7:21—23; John 3:3; 1 Cor. 6:9, 10; Gal. 5:19, 20; Eph. 5:5; Rev. 20:15; 21:8—27; 22:15.

After the Judgment, *the Righteous enter Heaven.*

1. Heaven is that *Kingdom* which God hath prepared for them from the foundation of the world. In it hath He established his Throne. It is that *great and beautiful City, the New-Jerusalem*, whose builder and maker is God, that hath everlasting foundations. Here are the many mansions of rest in his Father's house, which Jesus has

prepared for them that love him. "The City hath no need of the Sun, neither of the Moon, to shine in it, for the glory of God shall lighten it, and the Lamb is the light thereof." Heaven is *the very Paradise of God*, wherein He dwells and reveals his glory, and communes face to face with the blessed inhabitants, and they find "in his presence fulness of Joy, and at his right hand pleasures forever more." Eye hath not seen, nor ear heard, neither have entered into the heart of man, the everlasting glories of this place.

2. *There remaineth a rest to the people of God. That rest is Heaven.*

Do we love this present world? Do we desire to live here always? Heaven is worth an infinite number of such worlds. There let us lay up our treasures. There let us set our affections. 1 John 2:15—17; Matt. 6:19—21; Col. 3:1—4. To have this world in our eye is never to see Heaven. *Do we suffer reproach, and persecution and affliction on our way thitherward.* "The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:17, 18; Matt. 5:10—12; 2 Cor. 4:16—18; Heb. 11:24—27. *Do we feel this world to be one of labour, disappointment, sorrow, tears, and death?* Labours cease in that bright world to which we go. Death cannot enter there. Sorrow and sighing shall flee away, and everlasting joy be upon our heads.

Rev. 7:14—17; 21:3, 4. *Do we groan being burdened with trials and temptations—with the sin which we feel within, and which we see around, us? We shall walk in white with the Lamb of God above, and be holy as He is holy; and they only that do his commandments, shall enter in through the gates into the City. Let us labour therefore to enter into rest. Heaven is worth all our pains and striving. The hope of Heaven is our joy and consolation here below. There we shall advance in holiness and happiness forever.*

3. *Jesus Christ hath obtained Heaven for us. We enter Heaven on the ground of his merits. To Him be all the glory.* Rev. 3:5, 12, 21; 5:9—14; 21:27; 1:5, 6.

4. *If we are prepared for Heaven, we need not be afraid to die. And when the righteous die, whether they be old or young, we should not weep as though death were a loss to them: it is a gain. Nor should we wish them back in this world. They are infinitely better off. They are with Christ in Heaven.*

5. *Heaven is a Holy place, and the place where God dwells. None can enjoy Heaven, but those who are holy and delight in God.* John 3:3—6; Heb. 12:14. *The wicked are forever excluded.* Ps. 5:4, 5. Let each one examine himself whether he is seeking, or whether he is prepared for Heaven or not. 2 Cor. 13:5.

§ 12. OF HELL.

Luke 16:19—31.

Q. Into what place are *the wicked* to be cast?

A. Into Hell. Rev. 21:8.

Q. Repeat, “The wicked shall be turned?”

A. “The wicked shall be turned into Hell and all the nations that forget God.” Ps. 9:17.

Q. What kind of a place is Hell?

A. A place of dreadful torments. Mark 9:43—48; Matt. 13:40—42; Rev. 21:8.

Q. What does it burn with?

A. Everlasting fire. Matt. 25:41; Mark 9:43—48; Luke 3:17; Jude v.: 7.

Q. Who are cast into Hell besides wicked men?

A. The Devil and his angels. Matt. 25:41; 2 Pet. 2:4.

Q. What will the torments of Hell make the wicked do?

A. Weep and wail and gnash their teeth. Matt. 8:12; 13:40—42; 22:13.

Q. What did the rich man beg for when he was tormented in the flame?

A. A drop of water to cool his tongue. Luke 16:24.

Q. Will the wicked have any good thing in Hell—the least comfort—the least relief from torment?

A. No. Mark 9:43—48; Matt. 25:46.

Q. Will they ever come out of Hell?

A. No—never. John 3:36; Rev. 3:7; 22:11, 12.

Q. Can any go from Heaven to Hell—or from Hell to Heaven.

A. No.

Q. What is fixed between Heaven and Hell?

A. "A great Gulf." Luke 16: 26.

Q. What is the punishment of the wicked in Hell called?

A. Everlasting punishment.

Q. Will this punishment make them better?

A. No.

Q. Repeat "It is a fearful thing."

A. "It is a fearful thing to fall into the hands of the living God." Heb. 10: 31.

Q. What is God said to be to the wicked?

A. "A consuming fire." Heb. 12: 29.

Q. What place should we strive to escape from above all others?

A. Hell. Matt. 10: 28.

Q. Is God willing that any of us should miserably perish in Hell forever?

A. No. Ezek. 33: 11; 2 Pet. 3: 9.

Q. Why does he send any there?

A. Because they will sin against Him and despise the Lord Jesus. Mark 16: 16; Rom. 2: 4—10; 2 Thess. 1: 6—9.

Q. Repeat what our Lord says, "For what is a man profited?"

A. "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

After the Judgment, *the wicked are turned into Hell.*

1. Hell is a place, *the very opposite of Heaven*, between it and Heaven, there is *a great gulf fixed*, which no one can pass over. Hell is the *Bottomless Pit*, where blackness and darkness and horror reign. *A Lake of fire and brimstone*, burning forever. Here it is that the wicked of every description are cast and consumed and covered with everlasting contempt. Here it is that they perish under the wrath and curse of God, and weep and wail and gnash their teeth in torment, never, no never, to be relieved.

2. *God in justice has prepared this place for the finally impenitent, both old and young.* As he rewards the righteous, so he punishes the wicked. The reward of the one and the punishment of the other are both *eternal*. Tongue cannot tell the woes and agonies of damnation! God to his enemies is a consuming fire.

3. This place of dreadful torment, *shows God's hatred of sin, and what punishment it deserves.*

Sin is an offence against his infinite authority and majesty. He hates it. It is no trifle. He who offends God is infinitely vile and unworthy. However lightly men may commit Sin and speak of it, they will burn in the Lake, and weep and wail forever on account of it, except they repent.

4. If Hell be such a place of woe, and the portion of the wicked, *then to die in your sins, is the greatest injustice you can do yourself: the greatest evil*

that can befall you. Your soul is lost—and lost forever!

5. *What folly and madness is there, then, in Sin.*

Why will men continue in sin, since it defiles and ruins the character—since its wages are death! the second death! How momentary the pleasures! How eternal the pains! Eccl. 9 : 3 ; Prov. 16 : 25 ; 8 : 35, 36 ; Matt. 16 : 25, 26.

6. *God has mercifully warned the wicked of their dreadful end. He is not willing that they perish: but that they repent, and believe in his Son and live. Therefore he is long suffering towards them. Let the wicked therefore, turn from their evil way and live. If they perish, it will be their own fault.*

7. Since the wicked are in such danger of everlasting ruin, *it becomes all Ministers, and Teachers, and Parents to be in earnest with their People, and Scholars, and Children, and urge them to seek the Lord while He may be found.* They should use, and abundantly use, every means in their power, and pray for the Spirit of God, to make these means powerful unto their Salvation.

8. *We should be forward to remember the many millions of our fellow creatures in this world, who have no knowledge of the way of Salvation: who care not for it, and dying daily are descending to Hell!* Let us send them the Gospel in every way that we can ; and pray the

Lord to raise up and send forth Ministers to preach that Gospel to them, that they may be saved.

PART IV.—OF THE LAW OF GOD.

§ 1. OF THE GIVING OF THE LAW.

Exodus 19th and 20th Chapters.

Q. The Lord has made and placed us in this world to know and to serve him. Has he been pleased to give us some particular Laws or Commandments to teach us our Duty?

A. Yes.

Q. How many of these Commandments are there?

A. Ten. Exod. 34 : 28.

Q. What great and good man received these Ten Commandments from the hand of God?

A. Moses.

Q. Upon what did God write them?

A. "Two Tables of Stone." Exod. 31 : 18 ; 32 : 15, 16 ; 34 : 1.

Q. And with what did God write them?

A. "With his finger." Exod. 31 : 18.

Q. The first tables Moses brake in pieces. God wrote the Commandments a second time on two other Tables of Stone. What did God tell Moses to make to keep the Tables in?

A. An Ark or Box Exod. 25 :

10—22; 32:1—19, &c.; Deut. 10:5.

Q. To what people did the Lord give these Commandments to keep for themselves and us, and all men?

A. The Jews.

Q. At the time God wrote these Commandments and gave them to Moses, He came down upon a Mountain. What was the name of that Mountain?

A. Sinai. Exod. 19:9—20.

Q. Where did the Jewish people stand?

A. At the foot of the Mountain. Exod. 19:21—25.

Q. When the Lord came down upon the top of Sinai, there were thunderings and lightnings, the voice of the trumpet exceeding loud; and thick clouds were on the Mount, and it was on fire, and the smoke went up: and the Mountain quaked. When Moses saw this awful sight, was he exceedingly afraid?

A. Yes. Heb. 12:21.

Q. And where did the people go?

A. They went and stood afar off. Exod. 20:18, 19.

Q. Did Moses go up into the thick darkness where God was?

A. Yes. Exod. 20:21.

Q. How long staid he in the Mount, receiving the Ten Commandments, and other Commandments from the Lord?

A. "Forty days and forty nights." Exod. 24:18; Deut. 9:9.

Q. Did he eat or drink in all this time?

A. No. Deut. 9:9; Exod.

34:28. Comp. 1 Kings 19:8; Matt. 4:2—4.

Q. Who kept him alive and well?

A. God. Matt. 4:4.

Q. When he came down from the Mountain how was his face?

A. It shone. Exod. 34:29—35; 2 Cor. 3:13.

Q. What did he put over his face?

A. A veil.

Q. How many years ago were these Commandments given to Moses?

A. More than three thousand years ago.

God in mercy has not left us in our ignorance and sin, and in this world of wickedness, to find out our duty. This, man in his ignorance and sin, cannot, will not do. Ten Commandments has he given us. *Very short*—so that we can easily remember them. And *very full* so that if we carefully study and rightly understand them, we shall know all our duty to God and man.

1. *God is the Creator and Lord of the whole universe.* His authority over his intelligent creatures is *supreme*. *All laws must come from Him, and Him are we bound forever, to love and obey.*

2. He gave His Commandments to men, in a *great and terrible manner*, that all might stand in awe, and hear and keep them.

3. If the *sight and hearing only*, of his coming down to give the Law, was so awful, and filled the people with such fear, what

will become of us if we break that Law, and God lays hold upon us to punish us?

4. *The Law of God is the only perfect rule of duty to man.* Every man and every people and every nation on earth, in order to know *what is right and wrong, need the Law of God.* His Law is holy, just and true. Let us take it as *our rule of duty*, and pray for grace that we may love and obey it. He is the most perfect and exalted man in character, who comes nearest to perfect obedience to the Law, in heart and life.

§ 2. THE TEN COMMANDMENTS.

The First Commandment.

1 Kings 18:1—40.

Q. What is the *First Commandment*?

A. "*Thou shalt have no other Gods before me!*"

Q. How many Gods are there?

A. There is but one only living and true God.

Q. What does the Lord our God mean when He says to us, "*Thou shalt have no other Gods before me?*"

A. *That we shall take Him and Him only for our God.*

Q. How does he require us to love Him?

A. "*Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* Deut. 6:4, 5; Matt. 22:35—38; Luke 10:25—27.

Q. Repeat, "*Thou shalt worship the Lord thy God.*"

A. "*Thou shalt worship the Lord thy God, and Him only shalt thou serve.*" Deut. 6:13; 1 Sam. 7:3; Matt. 4:10.

Q. As to *the trust* which we should put in God, repeat the passage, "*Trust in the Lord with all thine heart.*"

A. "*Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths.*" Prov. 3:5, 6; Ps. 31:19; 37:3—6; 125:1; Job 13:15; Isa. 26:4.

Q. Suppose we love and trust in ourselves, or another person, or in riches, pleasure, or in any thing *more than God*, do we not break this Commandment?

A. Yes. Ps. 118:8, 9; 62:10; Prov. 11:28; 29:25; Jer. 17:5; Mark 10:24; 1 Tim. 6:17.

Q. Repeat the words of Christ, "*No man can serve two masters.*"

A. "*No man can serve two Masters, for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon.*" Matt. 6:24; 10:37—39; Luke 14:25—27; James 4:4; 1 John 2:15—17.

Q. Repeat, "*Whether there fore ye eat or drink.*"

A. "*Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.*" 1 Cor. 10:31; Col. 3:17; 1 Pet. 4:11.

Q. What was Joshua's resolution about serving God?

A. "As for me and my house we will serve the Lord." Josh. 24:15; Ps. 119:57; Lam. 3:24; Ps. 73:24, 25.

Q. What said David to his son Solomon about seeking the Lord?

A. "If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off forever." 1 Chron. 28:9; 2 Chron. 15:2.

The first Commandment points out to us, the one only living and true God: and requires us to acknowledge and receive Him, and Him only as God, and our God. This Commandment lies at the foundation of all the rest.

1. We are therefore required by it, *to know who and what God is, and what he has done for us.* This knowledge we obtain particularly through the Holy Scriptures. We are required also, *to love Him with all the heart, mind and strength, and to obey Him;* inwardly and outwardly; without hypocrisy or irreverence; in all things; in all places; and at all times; and under all circumstances. We must choose Him for our God and the God of our households as Joshua did. Our chief happiness we must find in his worship and service. God must be all and in all to us: the portion of our souls for time and Eternity.

2. *We break this Commandment;* (1.) When we say, *that there is no God.* (2.) When we *wilfully remain ignorant of God and indifferent to all knowledge*

of Him. (3.) When we *acknowledge God but will neither love nor serve Him as God.* This is the manner in which multitudes of persons, both old and young, in Christian Countries, break this Commandment and expose themselves to everlasting wrath. (4.) When we pretend, *to make to ourselves from the Bible, any other God than the living and true God revealed there: any other God than the One God Jehovah; and three Persons in the Godhead, Father, Son and Holy Ghost.* When we *make to ourselves any other God or Gods, besides Jehovah, as the ignorant and wicked Heathen do.* (5.) When we *trust in and pray to Angels or Devils or our fellow men,* who have died and are now in another world. (6.) When we *believe and trust in mortal men like ourselves, as possessing the knowledge and power of God:* such as *Magicians, Conjurers, Fortunetellers:* and we go to them *to reveal to us things to come, to give us charms for evil or for good, and such like things.* (7.) And finally, in one word, we break this Commandment, *when we love and serve any thing whatever more than God.* Exod. 22:18; Lev. 20:27; Deut. 18:9—13; 1 Sam. 28; Isa. 8:19, 20; Jer. 17:5; Gal. 5:20; Rev. 21:8; 22:15.

3. The serious inquiry of every one should be, *Have I any other Gods before Jehovah the true God, my Creator, Preserver and Redeemer?* Do I love Him with all my heart, mind and

strength? Is it my sincere desire and endeavour to live to his glory; to enjoy Him both here and hereafter? Am I happiest when I know Him best, and love and serve Him most? 2 Chron. 15:2; Isa. 42:8.

The Second Commandment.

Daniel 3:1—30.

Q. What is the *Second Commandment*?

A. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my Commandments."

Q. Has any one ever *seen* God at any time?

A. No. Deut. 4:12, 15; John 1:18; 1 Tim. 1:17; 1 John 4:12.

Q. Can we then know how God looks? or can we make any thing out of wood or stone or gold or silver to look like him?

A. No. Isa. 40:1—31; Acts 17:29.

Q. Does God then in this Commandment, positively forbid our making any thing whatever to look like Him?

A. Yes.

Q. Does he not forbid our making any thing to look like *any creature* in Heaven, earth, or water, and our bowing down before it, and worshipping it for our God?

A. Yes.

Q. Does not this Commandment also forbid our having any Pictures or Statues in our Churches, either to be worshipped or to help our worship?

A. Yes.

Q. Does this Commmandment teach us that we are to worship God in a *plain, simple, holy manner, as a Spirit unseen to us, but great and good and every where present*?

A. Yes.

Q. What are those people called who know not the true God, and make images of things in Heaven, earth and water, and bow down to them and serve them for their Gods?

A. Heathen. Rom. 1:21—32.

Q. How many Heathen are there in the world?

A. Millions.

Q. What do the Scriptures call their false Gods of wood and stone?

A. Idols.

Q. And what do they call the people that worship them?

A. Idolaters.

Q. Can Idolaters go to Heaven?

A. No. 1 Cor. 6:9; Rev. 21:8.

Q. If Fathers break this Commandment, upon whom will God visit their iniquity?

A. Upon their Children unto the third and fourth generation.

Q. And what will God show to thousands of them that love Him and keep His Commandments?

A. "Mercy."

Q. What does the Lord mean here, when he says, "I, the Lord thy God, am a jealous God?"

A. That He will not let us have any God but Himself. Isa. 42:8; 48:11.

This Commandment teaches us *what the true worship of God is, and in what form that worship is to be conducted.* We are to worship God with sincerity, reverence and humility, *as a Spirit, invisible to our bodily eyes, but great and good and every where present.*

2. We break this Commandment,—(1.) when we attempt to make *an image or likeness of God himself*, either in our thoughts or with our hands. (2.) When we make *an image or likeness of any creature or thing*, in Heaven above, or in the Earth beneath, or in the water under the Earth, and fall down and worship it as God. (3.) When we bring *Pictures or Statues into Churches* and set them up there to worship or to worship by. Houses for the worship of God, who is *a Spirit*, must be free from every thing of this kind, plain and simple within and without.

3. Love and obedience go together. If we *love God*, we will *keep his Commandments.*

4. *They that hate God, wor-*

ship graven images. Not liking to retain the true God in their knowledge, they make to themselves false Gods. Depravity is the parent of Idolatry Rom. chap. 1.

5. *The condition of millions of our fellow creatures, who are Heathen and Idolaters, is deplorable in the extreme.*

They are sunk in ignorance and in sin; and sin in the most degrading and disgusting forms. Their very Temples, are Temples of wickedness. They are subject to oppressions and miseries: and thus will they live, corrupting and being corrupted, to the end of time, unless the *Holy Bible—the Gospel of Salvation is sent unto them.* God may call some of us to go and carry the Gospel to them. Those of us who do not go, should use every means in our power to send it, especially praying that God would open the way and bless the means, until the whole earth shall be filled with a knowledge of Himself. Let us esteem the Bible above all price, to which we owe our comfort and peace here, and our hope of happiness hereafter; and let us abound in gratitude and thanksgiving to God that he has in his Sovereign mercy so highly distinguished and blest us.

6. *God is a jealous God.* He will not give his glory and honor to graven images. He will punish the Fathers who worship such vanities, and even visit their iniquity upon *their Children* unto the third and fourth generation!

But He will show mercy unto thousands of them that love Him and keep his Commandments.

The Third Commandment.

Levit. 19: 11—18; 24: 10—16.

Q. What is the *Third Commandment*?

A. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Deut. 6: 13; 10: 20.

Q. What is meant by "*taking* the name of the Lord thy God?"

A. *Using* the name of God.

Q. How ought we to use the name of God?

A. In a sincere, humble, and solemn manner.

Q. What is meant by taking the name of God *in vain*?

A. Using God's name in a *false, profane, or light* manner.

Q. When we take an *oath*—or when we *swear* by the name of God, do we not *call God to witness* that what we say is *true*?

A. Yes.

Q. Suppose then, we call God to witness what we say is *true*, when we know it is *not true*, do we not break this Commandment?

A. Yes. Levit. 6: 3; 19: 12.

Q. Does not this Commandment forbid *cursing and swearing*? And all use of God's name in a *hypocritical, light, and trifling* manner.

A. Yes. Deut 28: 58; Neh. 9: 5; Ps. 111: 9; Jer. 23: 10;

Matt. 5: 34—37; 7: 21—23; 23: 16—22; James 5: 12.

Q. What is meant by God's *not holding him guiltless* that taketh his name in vain?

A. That He will punish him. Levit. 24: 16; Mal. 3: 5; 1 Tim. 1: 10.

This Commandment teaches us *how we are to use God's great and holy name*.

1. We are to think and speak of God, and address ourselves to him, no matter in what manner, *in a sincere, humble, and reverent frame of mind*: remembering always how infinitely holy and exalted He is, and that it becomes such insignificant and unworthy creatures as we are to fear His glorious name. Deut. 28: 58; Matt. 6: 9.

2. We break this Commandment; [1.] *When we take a false Oath*: when we call upon God to witness to our *lie*, that it is *true*. No greater insult can be offered to the *God of truth*. This Commandment is pointed directly against the sin of *false swearing*; against our standing in courts of Justice or *any where else*, and taking a false oath for or against our neighbour, or any particular matter whatever. God requires us to *speak the Truth* at all times, under all circumstances concerning all persons and things. Persons sometimes will take a false oath or tell a lie to hide their own transgressions, or to lay them upon others. [2.] When we use God's name in a *light and trifling* manner, in our

common conversation : repeating *profane jests* : taking unnecessary and foolish oaths—for example, “I swear—I declare to God—I call God to witness—God knows,” and so on : and further, using a multitude of *by-words* which are all appeals to God : and *exclamations* such as, “Good Heavens! Good God! Lord! Multitudes are sinning daily by such uses of God’s name !

[3.] *When we curse and swear and blaspheme by God’s holy name, as profane swearers do.*

[4.] *And when we worship God in a light and thoughtless manner, or in hypocrisy, make a profession of Religion and take our place among his people.*

3. *The Lord will not hold him guiltless that taketh his name in vain.* He marks every transgression of this Commandment. Profane swearers have been struck dead with oaths upon their lips. The day of solemn and fearful reckoning draws on when we must give account for every “idle word.”

The Fourth Commandment.

Isaiah 58 : 13, 14 ; Luke 13 : 10—17.

Q. What is the *Fourth Commandment* ?

A. Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work : but the Seventh is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy

maid-servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the Seventh day : wherefore the Lord blessed the Sabbath day and hallowed it.” Deut. 5 : 12—15.

Q. What does God mean when he says we must keep the Sabbath day *Holy* ?

A. We must *serve Him all the day.* Isa. 56 : 2 ; 58 : 13, 14.

Q. What other names do we give to the Sabbath day ?

A. Sunday, and, the Lord’s day.

Q. Which day of the week did God appoint for the Sabbath *before* the coming of Christ ?

A. The Seventh.

Q. And which *after* His coming ?

A. *The First.* Acts 20 : 7 ; 1 Cor. 16 : 1—2 ; Rev. 1 : 10 ; John 20 : 26.

Q. How many days shall we labour and do all our work ?

A. Six days.

Q. And are we to do our work on these days so as to praise God and save time every day to pray to God and think of good things ?

A. Yes.

Q. Are we allowed to do *any kind of work at all*, on the Sabbath day ?

A. Yes.

Q. What kind ?

A. *Works of necessity and mercy.* Matt. 12 : 1—13 ; Mark 3 : 1—5 ; Luke 13 : 9—17 ; 14 : 1—6 ; John 5 : 1—14.

Q. Does God strictly forbid all

common and customary work on this day?

A. Yes. Exod. 16 : 25—30 ; 31 : 12—17 ; 35 : 1—4 ; Neh. 10 : 31 ; 13 : 15—22 ; Jer. 17 : 21—27.

Q. May we make our son or daughter, or man-servant, or maid-servant, or our cattle, or any stranger that may be with us, work on the Sabbath day?

A. No.

Q. May we suffer them to work, if they wish it, and we can prevent them?

A. No.

Q. May we take our *pleasure* on the Sabbath, and ride, or hunt, or fish, or play, or sleep, or buy, or sell? Or enjoy ourselves in eating and drinking, and visiting; or in carrying forward secret or open wickedness?

A. No.

Q. Is it not our duty on the Sabbath, to go to the House of God: to the meeting for prayer; to the Sabbath School: and wherever we may worship God and learn his will?

A. Yes. Ps. 84 : 1—12 ; 122 : 1—9 ; Luke 4 : 16 ; 13 : 10 ; Acts 13 : 14 ; 16 : 13 ; 17 : 2 ; 20 : 7 ; 1 Cor. 16 : 2 ; Heb. 10 : 25.

Q. What was done with the man that gathered sticks on the Sabbath day, not caring for God's commandment?

A. He was stoned. Numb. 15 : 32—36.

Q. Is Sabbath-breaking a great sin in the sight of God?

A. Yes. Exod. 31 : 15 ; 35 : 2 ; Isa. 56 : 4—7 ; 58 : 13, 14 ; Jer. 17 : 27 ; Ezek. 20 : 12, 13.

Q. What would be our character and conduct as a people if we had no Sabbath in which we might serve God and learn his will?

A. Very bad.

The Fourth Commandment teaches us, *the particular time which we are to spend wholly in God's worship and service.* One day in seven—or the *one seventh part, of our time.* The particular day which the Jews kept was the *seventh day* of the week, counting from the beginning of the creation of the world—that day upon which God rested from his work. The particular day which Christians keep, is the *first day* of the week, *because our Lord Jesus rose from the dead on that day, and finished the work of our redemption and rested from it.*

1. *The day is to be kept Holy.* We are to rest from all works, except those of necessity and mercy. We are to pray; read God's word, and good books; examine our hearts; hold pious conversation; call to mind God's greatness and goodness to us through Christ Jesus; think of the rest of Heaven and eternal blessedness. We are to go to the House of God, and meet with his ministers and people and obtain all the instruction we may. In a word, our whole thoughts, feelings, words, and actions, are to be taken up with God and his service on this day.

2. We break this Commandment—(1.) When we do any

common and unnecessary work on the Sabbath day. (2.) When we spend it in pleasures, idleness or sin. (3.) When our thoughts, conversation, reading, hearing and company are of the world. (4) When we neglect to go to the House of God, the whole or a part of the day ; or going there take no sincere part in God's service, and feel the Sabbath a weariness and a burden. Amos 8:4, 5.

3. *Sabbath breaking is a very common and a very great sin.* He who breaks the Sabbath robs God of his own, for *the day is the Lord's*. He also robs himself of his most precious time and opportunities for good: and so far as his influence goes, he breaks up religion on the Earth. Multitudes begin their downward course to ruin, and even in *early life*, by breaking the Sabbath. Many perish, some in one way, and some in another, *while breaking the Sabbath*.

4. *All persons in authority, such as Rulers; such as those who frame Laws for the country: Parents and Masters, and Guardians, &c.* should not only not make those under them break the Sabbath, but use their power and authority to keep them from it—and *be themselves examples* in the holy observance of the Sabbath day.

“Remember the Sabbath day to keep it holy, is a commandment which requires *line upon line, and precept upon precept*, in Families, and Sabbath Schools, and Churches.

5. *The Sabbath is one of God's greatest blessings to men.* The best day in all the seven. *It keeps up the business and prosperity of the world.* Were we to labour all the time without days of rest like the Sabbath, our minds and bodies, our dumb beasts, yea all that we might use, would grow faint and weary and dull and wear out. The rest of the Sabbath is necessary to strengthen and refresh us, while it secures *God's blessing* in our labours.

It keeps up the Religion and Salvation of the world. There can be no religion without the Sabbath. Upon this day, the Gospel is preached, and all are at leisure to hear: God draws near and adds his blessing: men learn their sins, they are convicted and converted. And christians being “in the spirit,” grow in grace, and are more and more fitted for Heaven. If we had no Sabbaths, to enlighten, and calm and restrain and purify us, we should become as miserable and wicked as the Heathen.

6. Let us rejoice in the day and thank God for it, and uphold it, and use it aright and so prepare for that Sabbath above which shall never end.

—These *four* Commandments, which have now been considered by us, are called, for convenience sake, the *First Table*. They teach us especially, *our duty to God*; namely, That we are to *acknowledge and serve the one only living and true God, Father, Son and Spirit, as God*

and our God: That we are to worship Him, as He is in himself—an infinitely great and glorious and good Spirit, unseen to us, but every where present: That in our worship of Him; in all our thoughts, feelings and actions towards Him, we are to be humble, sincere, solemn and reverent: And that diligently and faithfully, we are to keep holy that portion of time which He has been pleased to set apart entirely for his service.

The Fifth Commandment.

2 Sam. 18:1—33.

Q. What is the *Fifth Commandment*?

A. "Honour thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Q. To whom do we owe our lives in this world, under God?

A. To our Parents.

Q. Who are they that take care of us when we are little infants and children and cannot help ourselves? And that bear with our crying and foolishness and wickedness?

A. Our Father and Mother.

Q. And who are they that love us tenderly, and nurse us when we are sick; and preserve us from danger and provide food and clothing for us? And give us good instruction and pray for us and try to make us wise and good children?

A. Our Father and Mother.

Q. Ought we not therefore to

have *sincere and very great love* for our Father and Mother?

A. Yes. Levit. 19:3.

Q. Repeat, "Cursed is he that setteth."

A. "Cursed is he that setteth light by his Father or his Mother." Deut. 27:16.

Q. Is it not our duty to do every thing right and proper that our Father and Mother command us to do?

A. Yes. Prov. 1:8; 6:20; 23:22.

Q. What is the command of God, "Children obey your Parents?"

A. "Children obey your Parents in all things: for this is well pleasing unto the Lord." Col. 3:20; Eph. 6:1—3.

Q. Should we ever treat our Parents at home or abroad as though we did not care for them? Should we ever make a mock of them, or deceive, or abuse them, either to their faces or behind their backs?

A. No.

Q. What did God in former times, say should be done to a stubborn and rebellious Son, that would not obey the voice of his Father, or the voice of his Mother?

A. He should be stoned with stones until he died. Exod. 21:15—17; Levit. 20:9; Deut. 21:18—21; Prov. 20:20; 28:24.

Q. And what was to be done with the eye that mocked at his Father and despised to obey his Mother?

A. "The Ravens of the valley

should pick it out, and the young eagles should eat it. Prov. 30 : 17.

Q. To whom should we go in time of need for instruction and advice ?

A. To our Father and Mother. Prov. 1 : 8 ; 6 : 20—23 ; 13 : 1 ; 15 : 5, 12 ; 23 : 22.

Q. Ought we not to be grateful to our Parents for all that they have done and suffered for us ?

A. Yes.

Q. And when they are old, or blind, or lame, or sick and cannot help themselves, or are poor and in distress, is it not our duty to be very kind and attentive to them, and work for them and take care of them ?

A. Yes. Gen. 47 : 12 ; 48 : 1 ; 50 : 1, 10 ; *Ruth* : Matt. 15 : 4—6 ; 1 Tim. 5 : 4.

Q. What kind of a child makes a Father and Mother greatly rejoice ?

A. A good child. Prov. 10 : 1 ; 15 : 20 ; 23 : 24, 25.

Q. What kind of a child makes a Father and Mother very sorrowful ?

A. A bad child.

Q. What kind of a child is hateful to all good persons and is in the road to ruin ?

A. A bad child.

Q. Whenever you see Children who neither love nor obey their Parents, should you keep company with them ?

A. No. Prov. 13 : 20 ; 1 Cor. 5 : 6 ; 15 : 33.

Q. Did our Lord Jesus love and obey his Parents when he was a child ?

A. Yes. Luke 2 : 51.

Q. What has God promised in this Commandment to all good children who honour their Parents ?

A. Long life.

The Fifth Commandment teaches us, *our duty to our Parents* : to whom, under God, we owe our *lives*, our *preservation*, our *correction*, our *instruction*, our *character* and our *support*.

1. *We are therefore to honour our Father and our Mother.* (1.) *We are to love them with a sincere, constant fervent love as our Parents.* (2.) *Obey them in all things. Quickly, not waiting to be spoken to a second time. Cheerfully, willingly* : not in a slow, sulky, complaining manner : and *perfectly*, fulfilling *the whole* of their commands. (3.) *Show them deference, reverence and respect in private and in public.* Let all see by our conduct towards them that they are our *Parents*. We are *to conceal* nothing from them ; nor think ourselves *wiser* than they, but go to them for *instruction and advice* as to our best and kindest friends. (4.) *Ever feel grateful to them, for all that they have done and suffered for us, and never think that we can do too much for them.* When they are old, or sick or infirm and helpless, or poor and in distress, then never forsake them, but be the more attentive, and provide for their wants as we may be able, and defend them from every insult and injury.

2. We break this Commandment, whenever we *fail to perform any one or all of these duties now named.*

Are you careful to perform these duties? Are you a *dutiful Child*? There is little or no hope that a disobedient child will come to any good. He is a shame and a grief to his Parents: he disgraces his own character: destroys his good name in the world; loses the favour of God; and perhaps will not live out half his days—But an obedient child, that honours his Father and Mother is a lovely child. He follows the example of the blessed Redeemer, who while on Earth honoured his Father and Mother. Favours and rewards are laid up abundantly for such a child: we may hope in his happiness here and hereafter.

3. This Commandment teaches us that we are *to honour our superiors—even all who are in authority over us.* It begins with our Parents, because their authority is *the first* we feel: and the principle of reverence, respect and obedience to lawful and proper authority is formed *in the family.* If not formed there, it will perhaps never be formed at all. The child will grow up a *lawless* man. This fact should *never be forgotten* by Parents, and by such as have the care of children and youth.

The Sixth Commandment.

Gen. 4:1—16.

Q. What is the *Sixth Commandment*?

A. “Thou shalt not kill.”

Q. Thou shalt not kill *what*?

A. Any *person.*

Q. May we not kill beasts and birds?

A. Yes.

Q. Who gives us liberty to do so?

A. God. Gen. 9:1—4; 1 Tim. 4:3—5; &c.

Q. But for what purpose must we kill them: for our *pleasure* or for our *use*?

A. For our *use.*

Q. Next to the salvation of the Soul what is the most precious thing to man?

A. *His life.* Job 2:4; Ps. 63:3; Matt. 16:24—26; Phil. 3:8—10; Acts 20:22—24; 21:13.

Q. We cannot give life, have we any right to take away what we cannot give?

A. No. Gen. 30:2; 2 Kings 5:7.

Q. Have we any right to destroy our own lives?

A. No. 1 Sam. 31:4; Matt. 27:3—5; Acts 1:16—25.

Q. Who only can give life—and who only has the right and claims it, to take life away?

A. God. Gen. 2:7; 9:5, 6; Numb. 16:22; 27:16; Deut. 32:39; 1 Sam. 2:6; Ps. 68:20; Acts 17:25, 28; Heb. 12:9; Rev. 1:18; Matt. 10:28; Luke 12:20.

Q. If one man in any way

kills another *when he did not at all mean to do it*, is he guilty under this Commandment?

A. No. Numb. 35:22—25; Deut. 19:4—6; Josh. 20:5; 1 Sam. 2:3.

Q. But if we *in any manner whatever, deliberately and intentionally*, out of hatred or envy or revenge, or any other bad passion, kill our fellow creature, whether old or young, are we guilty under this Commandment and accounted *murderers*?

A. Yes.

Q. Repeat the Law which God gave to the Jews about the wicked wilful murderer, beginning "He that killeth any man."

A. "He that killeth any man shall surely be put to death." Levit. 24:17—22; Gen. 9:6; Exod. 21:12—15; Numb. 35:9—31; Deut. 19:1—13.

Q. In our own country and under our own laws what is done with the wicked, wilful murderer?

A. He is tried in court, condemned and hanged.

Q. The Lord forbids our *kill-*ing our neighbour: but may we not be angry with and hate and beat and abuse him, and have *the heart* even to kill him?

A. By no means. Levit. 19:17, 18; Matt. 5:21, 22.

Q. How is that man spoken of in Scripture who hates his brother?

A. "*Whosoever hateth his brother is a murderer.*" 1 John 3:11—15; 1 Sam. 16:7; Prov. 24:9; Jer. 17:9, 10 Matt. 15:19; 1 Cor. 4:5; Gal. 5:19—21.

Examples—Gen. 4:5—8; 27:41; 37:4, 18—36; Matt. 14:1—11; Mark 6:19; 1 John 3:12.

Q. In whose bosom is anger said to rest?

A. "In the bosom of fools." Eccl. 7:9; James 1:19, 20; Ps. 37:8; Col. 3:8.

Q. What is said of the Sun's going down upon your wrath?

A. "Let not the Sun go down upon your wrath." Eph. 4:26.

Q. But suppose our neighbour is our enemy and injures us all in his power, and has the heart even to kill us, how must we feel and what must we do towards him?

A. Love him and do him good. Exod. 23:4, 5; Rom. 12:17; 1 Pet. 3:9.

Q. What is our Saviour's command, "Love your enemies?"

A. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt 5:44; Rom. 12:14—21.

Q. Repeat, what the Apostle Paul says, "Dearly beloved, avenge not yourselves."

A. "Dearly beloved avenge not yourselves, but rather give place unto wrath, for it is written, *vengeance is mine, I will repay*, saith the Lord." Rom. 12:19—21.

Q. Repeat what immediately follows, "Therefore if thine enemy hunger."

A. "Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing

thou shalt heap coals of fire on his head." 1 Sam. 24:1—15; 26:1—11; Prov. 25:21, 22.

Q. When Jesus was reviled what did he?

A. "He reviled not again." 1 Pet. 2:23.

Q. For whom did he die, and for whom did he pray on the Cross?

A. For his *Enemies*. Luke 23:34; Acts 7:60; Rom. 5:6—8; Jude v:9.

Q. Repeat, "If it be possible as much as lieth in you."

A. "If it be possible as much as lieth in you, live peaceably with all men." Rom. 12:18; Ps. 34:14; Mark 9:50; 2 Cor. 13:11; Gal. 5:22; Heb. 12:14; James 3:13—18.

Q. Is it not our duty to save our neighbour from every injury and death, and make peace between himself and others, when they are at variance?

A. Yes. Levit. 19:18; Matt. 5:43; Luke 10:36, 37.

Q. What does our Saviour say of *peace-makers*?

A. "Blessed are the peace-makers, for they shall be called the children of God." Matt. 5:9.

Q. Who was the first murderer and slew his brother?

A. Cain. Gen. 4:1—8; John 8:44; 1 John 4:13.

Q. Is a man of an angry, revengeful, murderous temper and conduct, a *happy* man?

A. No.

Q. Is it an easy matter to *conceal* a murder?

A. No. Gen. 4:8—10; 44:

16; Numb. 32:23; Prov. 15:3; 5:21.

Q. Murder is a most awful crime: where shall those that commit it, have their part, unless they repent?

A. In the lake of fire. Gal. 5:21; 1 John 3:15; Rev. 21:8; 22:15.

Q. Have we not naturally hearts full of envy, hatred, anger, malice and revenge, especially towards those who injure us?

A. Yes. Matt. 15:18, 19.

Q. What kind of hearts do we therefore need before we will begin to keep this commandment?

A. *New Hearts*. John 3:3—6; Gal. 5:19—21.

The Sixth Commandment teaches us in what manner *we are to regard the person and life of our neighbour, as well as our own*.

1. We are not only not to kill our neighbour, nor indulge feelings of anger, hatred or revenge against him; but we are also to love and preserve his person and life as we would our own. We are to be at peace with him ourselves, and promote his peace with others, and that, even should he be our enemy. Christ Jesus is our perfect example.

2. We break this Commandment, (1.) When we are angry with and hate our neighbour *in our hearts*. This is murder in the heart. (2.) We break it in a greater degree, when we *express* our anger and hatred, by

not speaking to him ; or by abusing him with curses or ill names, or by injuring him either secretly or openly, in his character or interests. (3.) And in still greater degree, when we proceed so far as *to attack and beat and bruise him, and put him to death*, no matter in what manner. (4.) When we give our neighbour *any thing to eat or drink*, which we know will *endanger* his health and life, if not *certainly destroy both*. (5.) When we *needlessly*, for our pleasure or profit, *expose our neighbour's life to danger*, or having the power, *require him to do that which may destroy him*. (6.) When we *stir up* others to anger and revenge, and stand by and see them bite and devour one another. (7.) When we *destroy our own lives*. Some have shot, others hung or drowned themselves ; others have killed themselves by intemperance in eating and drinking and by wicked practices.

3. To keep this Commandment, (1.) Learn *to value life*, as the most precious gift of God to man, except the salvation of the soul. (2.) *Love all men* : and resist and put down, every angry, revengeful passion, *in its beginnings* : control your temper. (3.) *Avoid the company of passionate, revengeful men*, who think it a great and honourable thing to take no insult and to revenge themselves. (4.) *Strive to obtain a humble, peaceable spirit*. Pride, anger, and self-consequence, draw after them contentions and death. (5.) *Pray*

much to God for this spirit ; the very spirit of Christ. It is the most lovely and exalted spirit. It is happiness and peace ; while the spirit of anger and revenge, is misery itself. It is the spirit of the *Evil one*.

4. Wrathful and revengeful persons must *repent* and seek of God *a new heart*, otherwise they will never be prepared for the kingdom of Heaven, which is righteousness and peace. Our Redeemer is the *Prince of Peace*.

The Seventh Commandment.

Proverbs 7 : 1—27.

Q. What is the *Seventh Commandment* ?

A. "Thou shalt not commit adultery."

Q. Who were the first persons ever married ?

A. Adam and Eve.

Q. By whom were they married ?

A. By the Lord God. Gen. 2 : 18—25.

Q. How many persons may be united together in marriage ?

A. *Two only—one man and one woman*. Matt. 19 : 1—9 ; Mark 10 : 2—12 ; 1 Cor. 7 : 2.

Q. Is this marriage of our first parents, the *pattern* of all other marriages among men ?

A. Yes.

Q. Should persons be married in a public or in a private way ?

A. In a public way.

Q. And by whom should the ceremony be performed ?

A. By a minister, or some other lawful person

Q. Is God really present to witness the marriage?

A. Yes.

Q. How near of kin may a man marry?

A. His *first cousin*.

Q. After marriage can husband and wife separate whenever they please?

A. No. Matt. 19:3—9.

Q. Has any person whatever power to separate them if he pleases.

A. No.

Q. What saith our Saviour, "What therefore God hath joined?"

A. "What therefore God hath joined together, let not man put asunder." Matt. 19:6.

Q. Can Husband and Wife ever separate?

A. Yes.

Q. In how many ways?

A. In two only.

Q. What is the *first*?

A. When either of them *commits adultery*.

Q. What is the *second*?

A. When either of them *dies*. Rom. 7:2, 3; 1 Cor. 7:39.

Q. After one dies, may the other lawfully marry again?

A. Yes.

Q. How did God command the Jews to punish persons who broke this commandment?

A. With *death*. Levit. 20:10; Deut. 22:22.

Q. To whom do our bodies belong, and for whom must we keep them undefiled?

A. God. 1 Cor. 3:16, 17; 6:13—20; 1 Thess. 4:3—7; Gen. 39:9.

Q. What does Job call breaking this commandment?

A. "An heinous crime." Job 31:9—12.

Q. What does he lack that breaks it?

A. "Understanding."

Q. And what does he destroy?

A. "His own soul." Prov 6:32; Heb. 4:13.

Q. Repeat what follows "A wound and dishonor."

A. "A wound and dishonor shall he get, and his reproach shall not be wiped away." Prov 6:33.

Q. What is said of the house of the wicked woman?

A. "Her house is the way to Hell, going down to the chambers of death." Prov. 7:27; 5:5.

Q. Repeat, "None that go unto her."

A. "None that go unto her return again, neither take they hold of the paths of life." Prov. 2:16—19; 5:20—23; Eccl. 7:26.

Q. What then is the command about removing from her?

A. "Remove thy way from her, and come not nigh the door of her house." Prov. 5:8—13.

Q. Ought we to respect or keep company with those who break this commandment?

A. No. Prov. 4:14, 15; 1 Cor. 5:9—13; 15:33.

Q. Does God require us to keep this commandment *in and from our very hearts*?

A. Yes. Prov. 6:25; Matt. 5:27, 28; 15:18—20.

Q. What commandment chiefly did the old world break, and

cause God to drown them with a flood?

A. The Seventh. Gen. 6: 1, 2, &c.

Q. And what commandment chiefly did Sodom and Gomorrah break, and cause God to burn them up with fire and brimstone?

A. The Seventh. Gen. 19: 4—28; Jude v.: 7.

Q. How many Israelites did God destroy in one day for breaking this commandment?

A. "Three and twenty thousand." Numb. 25: 1—9; 1 Cor. 10: 8.

Q. How will God punish those who break this Commandment in the world to come?

A. In everlasting fire. Gal. 5: 19—21; Eph. 5: 3—5; Rev. 21: 8; 22: 15.

The Seventh Commandment teaches us, *our duty to our neighbour's family, and the proper use and sanctification of our bodies.*

1. Marriage has been *ordained of God*; and when it takes place between *proper persons* and with *proper feelings and principles, it is the most comfortable and happy state on earth.* So God designed it to be. God solemnized the first marriage himself, between our first parents, and that marriage is *the pattern* of all other marriages that come after. Marriage can lawfully take place between *one man and one woman only*; and should be solemnized publicly, by such persons as have the lawful authority for the purpose. We

may not marry any person *nearer of kin*, than our *first cousin.*

After marriage, *separation* can take place in *two ways only*, namely, when the Husband or the Wife *commits adultery—or dies.* In either of these cases, the Husband or Wife may lawfully marry again.

Now all the comfort and happiness of the marriage state, and all the good flowing from it, to families and the world at large, *depend upon its sacredness and purity.*

2. We are, therefore, to abstain from adultery and fornication; and indulge in no impure thoughts or immodest conduct or conversations, which are the *beginnings of impure actions.* We are to regard, with the greatest sacredness, *our neighbor's family*; to preserve it from every pollution as we would our own, and keep *our own bodies* in honor, for God's service, and as temples for the indwelling of His Holy Spirit, and use our authority and influence to promote morality and virtue.

3. Adultery and fornication are *heinous sins.*—They draw down the wrath of God, upon individuals and nations that commit them.

They are sins *which cannot be concealed.* There is no faith between fornicators and adulterers.—They that are false to themselves can never be true to you. The most secret sins are open to the eye of God.

They are sins which draw after them *degradation, disease,*

misery, and ruin; more speedily and effectually, than multitudes of other sins which men commit. Those who commit them, destroy their own characters—the characters of others—God's authority and institution—man's happiest state—the best good of society—the hopes of rising generations—the blessedness of the soul in the life to come. They are slaves to their lusts—their hearts are hard—their understandings darkened—their consciences seared—their manners gross—their tempers cruel. They are exposed to the most loathsome and distressing diseases—to sudden assaults and death, in the midst of their guilty pleasures. Their footsteps take hold on Hell.

4. That these sins may be avoided, (1.) *Let children be carefully educated in all purity, and preserved from bad company, corrupting situations, amusements and influences of every kind.* (2.) *Let marriages be early.* (3.) *Let each one be temperate in his living—choice in his society—far removed from Theatres and places of dissipation—and impure books—regular and early in his hours of retirement and of rising.* (4.) *Above all, let each one seek the help of God, live for higher and holier ends, and watch and pray lest he enter into temptation.*

The Eighth Commandment.

Joshua 7:1—26.

Q. What is the *Eighth Commandment*?

A. "Thou shalt not Steal."

Q. If I take any thing that *does not belong to me*, what do I?

A. Steal. Levit. 19:11—13; Deut. 23:24, 25.

Q. If I *find* any thing and *do not give it back to the owner*, what do I?

A. Steal. Levit. 6:1—7; Deut. 22:1—4.

Q. If I buy or sell any thing and *give not fair and full measure and price*, what do I?

A. Steal. Levit. 19:35—37; Deut. 25:13—16; Prov. 11:1; Amos 8:4—6.

Q. Repeat, "It is naught, it is naught, saith the buyer"

A. "It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth." Prov. 20:14.

Q. If I owe my neighbour a *just debt*, and *can and will not pay him*, what do I?

A. Steal. Jer. 22:13; Rom. 13:7, 8; 1 Tim. 1:10; James 5:4.

Q. If I *borrow* any thing that *I never mean to return*, or if I run into *debt which I never mean to pay*, or which *I know I never can pay*, what do I?

A. Steal. 2 Kings 4:1—7; Ps. 37:21.

Q. If I in any manner *deceive or cheat* my neighbour out of his property, what do I?

A. Steal. Deut. 27:17; Prov. 28:8; Jer. 17:11; Matt. 23:14.

Q. Repeat, "For this is the will of God, that no man go beyond."

A. "For this is the will of God, that no man go beyond and de-

fraud his brother in any matter.”
1 Thess. 4:3—6; Levit. 19:13.

Q. If I *know* that others are going to steal from, or defraud my neighbour, and *will not make it known*, and will even *share* in what they steal, or defraud him of, do I not steal?

A. Yes. The receiver is as bad as the thief. Levit. 5:1; Ps. 50:18; Prov. 29:24.

Q. Am I at liberty to steal from some persons and not from others?

A. No. We must not steal from any body.

Q. When we want any thing, should we *steal* it, or *ask* for it?

A. Ask for it. Matt 5:42.

Q. What do honest people think of thieves?

A. They despise them.

Q. Are thieves ever happy?

A. No. Jer. 2:26.

Q. Do they take much comfort in what they steal, or do they come to any good?

A. No.

Q. Who stole the wedge of gold and the goodly Babylonish garment at Jericho, and was stoned to death, with all his family?

A. Achan. Joshua 7:1—26.

Q. What was the name of the wicked King who took Naboth's vineyard, after his wife Jezebel had killed Naboth?

A. Ahab. 1 Kings 21:1—21; 22:1—53.

Q. And what became of Ahab and Jezebel?

A. They were destroyed.—1 Kings 22:34, 35; 2 Kings 9:30—37.

Q. What servant stole and dissembled, and was punished with leprosy?

A. Gehazi. 2 Kings 5:20—27.

Q. Who was a thief and betrayed his Lord, and afterwards hung himself?

A. Judas. Matt. 27:3—8; John 12:6; Acts 1:18—25.

Q. If a person steals and then tells a lie to hide his theft, does he not make his sin greater?

A. Yes.

Q. Who were struck dead by the Lord for lying?

A. Ananias and Sapphira his wife. Acts 5:1—10.

Q. Ought Christians ever to steal?

A. No. 1 Pet. 4:15.

Q. Repeat, “Let him that stole.”

A. “Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good: that he may have to give to him that needeth.” Eph. 4:28.

Q. How are Christians commanded to walk before the men of the world?

A. “*Honestly.*” 1 Thess. 4:11, 12.

Q. Repeat what the Apostle says to the Christian about providing for his own family and household.

A. “If any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.” 1 Tim. 5:8.

Q. What is our Saviour's rule that we are to observe in our dealings with each other in this

world? "Therefore all things whatsoever."

A. "Therefore, *all things whatsoever ye would that men should do to you, do ye even so to them.*" Matt. 7:12.

Q. How shall we keep ourselves from stealing?

A. By fearing God and trusting in him. Phil. 4:11; 1 Tim. 6:6—8; Heb. 13:5.

Q. Can thieves and liars ever enter the kingdom of God?

A. No. 1 Cor. 6:10; Rev. 21:8, &c.

The Eighth commandment teaches us our duty, *in respect to our neighbour's property and our own.*

1. We need a great many things in this world for our comfort and support, and that of our families. Lands to plant—houses to live in—clothes to wear—food to eat, &c. It is every man's duty to be industrious, and in an honest way make a living for himself and family, and all who may be dependent upon him for support. It is the duty of every man, as much as in him lies, to maintain an honest character, be above want, and owe no man any thing. Now what things a man has given him by his parents or friends, and what he has gotten to himself by his own honest labor, are *his own: his own lawful property.* We are therefore required to let our neighbour enjoy that which is his own: we are not to steal nor defraud him of it, nor injure it in any manner whatever; but we are to deal

with him fairly, and honestly, and preserve and defend his property, and rejoice in its increase and good condition just the same as if it were our own.

2. *We break this Commandment,* (1.) When we *actually put forth our hands and steal.*

(2.) When we *secretly or openly cheat* our neighbour in any way whatever. When we *refuse or neglect to pay our honest debts—borrow what we know we cannot, or never mean to pay—keep back* from the owner what we happen to find. (3.) When we have stolen from or defrauded our neighbour, and *will not restore* what we have taken from him.

(4.) When we *share* with others in what they rob our neighbour of, or *knowing* their guilt *will not make it known.* (5.) When we are *close and oppressive to those who labor for us and are dependent upon us;* and failing to provide liberally for their wants, keep back their just hire, and thus almost force them to steal.

Or when we see the poor and needy oppressed and defrauded, and help them not. (6.) When we are *inattentive to our business,* idle, slothful, and will not support ourselves or our families, and so become a tax and burden upon honest, industrious neighbors. We are not in this case entitled to support. 2 Thess. 3:10.

3. This Commandment is binding upon every man in every situation.

The servant sometimes thinks he may lawfully steal from his master; the poor man from his

rich neighbour; the public officer from his country; the child from its parent, &c.; men in trade, that they may lawfully make the most they can out of those who deal with them. All are wrong. Thou shalt not steal. Should we be in want, let us not steal, but ask for what we need. Honesty is our best policy, as well as our duty.

4. *Theft is a troublesome, disgraceful, and soul-destroying sin. The thief's conscience is against him: he is continually afraid of being found out, and almost always is: he gets little good of what he steals: every honest person looks down upon him with shame and contempt, neither can any confidence be put in him. God abhors him and shuts him out of his Heavenly Kingdom.*

5. To avoid this sin, let the first commission of it in children be properly punished, and a clear view of the meanness and disgrace and wickedness of the sin be made to them. Teach them to be generous, noble-minded, industrious; contented with such things as they have: to remember the Saviour's rule, and fear God.

The Ninth Commandment.

1 Cor. 13: 1—13

Q. What is the Ninth Commandment?

A. "Thou shalt not bear false witness against thy neighbour."

Q. If I declare that *you* said or did a thing which *I* or *some one else* said or did, what do I?

A. Bear false witness.

Q. If I say evil things against you *falsely*, and strive to make others think evil of you, and so to ruin your good name and character; what do I?

A. Bear false witness.

Q. If I then call upon God to witness that my lie upon you is true, does it not make my sin exceeding great?

A. Yes.

Q. If I hear others saying evil things of you *falsely*, accusing you of saying and doing what I know you are innocent of, and I join in with them and help them forward, what do I?

A. Bear false witness.

Q. If ever we are called publicly in Court or in any other place as witnesses for or against our neighbour, what are we bound to speak?

A. *The Truth.* Exod. 23: 1, 2; Levit. 5: 1; 19: 16; Deut. 17: 6; 19: 15—21; Ps. 15: 3; Prov. 14: 5, 25; 24: 28.

Q. Are tale-bearing, slander, and back-biting forbidden in this Commandment?

A. Yes.

Q. Repeat, "Thou shalt not go up and down."

A. "Thou shalt not go up and down as a tale-bearer among thy people." Levit. 19: 16.

Q. Are tale-bearers, and slanderers and back-biters, mischief-makers and injurious persons?

A. Yes. Levit. 19: 17; Ps. 141: 5; Prov. 10: 17; 12: 1; Matt. 18: 15—17; Luke 3: 19; 17: 1—4; Gal. 2: 11—14; 6: 1.

2; 2 Thess. 3:15; Titus 3:2; James 3:1—18; 4:11, 12.

Q. How ought we to speak the truth in relation to our neighbour?

A. "*In love.*" Eph. 4:15; 1 Cor. 13:4—7; 1 Pet. 3:8—11.

Q. Repeat, "Let all bitterness and wrath."

A. "Let all bitterness and wrath and anger and clamour and evil speaking, be put away from you with all malice." Eph. 4:30—32; James 4:11; 1 Pet. 2:1, 2; 3:10.

Q. Repeat, "If any man among you."

A. "If any man among you seemeth to be religious, *and brideth not his tongue*, that man's religion is vain." James 1:19—26; Matt. 7:1, 2.

Q. Ought we not to abhor liars and false-witnesses and refuse to keep company with them?

A. Yes. Prov. 13:20; 20:19; 1 Cor. 15:33.

Q. What kind of witnesses did the Jews bring against our Saviour?

A. False-witnesses. Matt. 26:59—61; Mark 14:55—59; Comp. 1 Kings 21:7, &c. Acts 6:13, &c.

Q. What is better to us than great riches, yea, as dear to us as life?

A. A good name. Prov. 22:1; Eccl. 7:1.

Q. How should we strive to obtain and to keep a good name?

A. By being good and doing good.

Q. If we love a good name

and it is so precious to us, ought we not to respect and preserve the good name of our neighbour?

A. Yes.

Q. Can liars and false-witnesses go unpunished?

A. No. Ps. 101:5; Prov. 19:5, 9; Rev. 21:8; 22:15.

The Ninth Commandment, teaches us our duty to our neighbour and to ourselves *in respect to our good name and character.*

1. Our comfort and happiness, our success in business, our usefulness in life, depend very much upon *the name and character we bear*—We are therefore to seek and to preserve *our own* good name and character *by being good and doing good.* We are also to seek and preserve the good name and character of *our neighbour*, by thinking and speaking of him according to truth, without flattery, slander, or unjust judgment: by meekly and kindly reproving his faults, keeping them to ourselves, so far as it may be just and right to others: by defending him from enemies who would injure his good name: and particularly, by being true witnesses either for or against him, when called upon either publicly or privately.

2. We break this Commandment, (1.) When we become *busy-bodies—tattlers—tale-bearers—slanderers—unjust judges.* When we become *false-witnesses*, for our neighbour covering up his sins which we should expose: flattering him with excellencies which he does not pos-

ness, &c. or *against* him, fixing upon him feelings and actions, which we know do not belong to him, and thus perhaps, destroying his character, injuring his family, friends, property, or even taking his life. (2.) When we *unite with others* in injuring his good name and character, and delight in the society of false witnesses.

3. Such is the *natural wickedness* of men, that in general they *love to hear and to speak evil of their neighbour*. Hence disputes, quarrels, envy, hatred, revenge and war. The world is *set on fire* by the breaking of this Commandment. *Read James 3: 1—18.*

4. Let every one seek *grace and strength from God to keep this Commandment, and so be a blessing to the world.*

Remember your own failings: mind closely your own business: hear both sides of a story before you judge: judge for yourself: be an impartial witness: say the best you can for your neighbour: *study the Thirteenth Chapter of First Corinthians*: withdraw yourself from the company of slanderers: if you can do no more, reprove them by your silence: pray for a *spirit of love*.

5. Never seek to obtain a name among the wicked men *for doing evil*. Keep a conscience void of offence before God and man, whatever the world may say of you. If slandered, and unjustly judged, &c. take it patiently: refer your cause to God: look forward to

the Judgment when every man shall have *praise of God* according to his works. Matt. 5:11; 1 Cor. 4:3—5.

6. Christians should be particularly careful to preserve their good name and that of their Brethren. For upon their good name depends their usefulness in the world: the honour of the Gospel: the Glory of Christ.

The Tenth Commandment.

1 Kings 21:1—16.

Q. What is the *Tenth Commandment*?

A. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's?"

Q. How does God require me to love my neighbour?

A. As myself. Matt. 22:35—40; Rom. 13:9, 10.

Q. Ought I not therefore to be glad when I see him have and enjoy every good thing?

A. Yes.

Q. But suppose I am *not glad*, and desire the *very things* he has, and *begrudge* his having them, what do I?

A. I covet.

Q. Is it not my duty to be contented with such things as I have, without coveting what my neighbour has?

A. Yes.

Q. What did the Apostle Paul say he had learned?

A. "I have learned in what-

soever state I am therewith to be content." Phil. 4:11—13; Acts 20:33.

Q. Repeat, "Godliness with contentment."

A. "Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment let us be therewith content." 1 Tim. 6:6—8; Heb. 13:5.

Q. From whom cometh down every good gift, and every perfect gift?

A. From God. James 1:17.

Q. Who is exalted as head above all, and giveth riches and honor and greatness and strength, and also casteth down and maketh poor whom He pleaseth?

A. God. Gen. 24:1, 35; 1 Sam. 2:1—8, &c. 1 Chron. 29:10—12; Ps. 127:1—3; Prov. 18:22; 19:14; Rom. 9:15; 11:33—36; 1 Cor. 4:7.

Q. If I work and am industrious, and walk uprightly with God, will he suffer me to want any good thing?

A. No.

Q. Repeat, "For the Lord God is a sun and shield."

A. "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." Ps. 84:11, 12; Rom. 8:28.

Q. Does this Commandment forbid *the very thought itself* of evil against our neighbour?

A. Yes. Prov. 16:2; 24:9; Jer. 17:9, 10; Matt. 5:27, 28;

John 4:24; Rom. 7:7, 14; Heb. 12:9.

Q. How are we commanded *to keep our hearts*?

A. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23.

Q. How are we to pray to God for a *clean heart*?

A. "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10.

Q. And how are we to pray to God *to search our hearts*?

A. "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24.

Q. What is *the sum* of the *first four* Commandments?

A. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." Deut. 6:5; Matt. 22:35—40.

Q. And what is *the sum* of the *six*, remaining?

A. "Thou shalt love thy neighbour as thyself."

Q. Are we bound to keep all the Commandments *perfectly*, and are they our *unchangeable rule of duty*?

A. Yes.

Q. What will become of those who do not perfectly obey these Commandments?

A. They will be punished with everlasting destruction. Gal. 3:10—13.

Q. We have not obeyed these Commandments, how then shall

we be saved from everlasting destruction?

A. By believing in the Lord Jesus Christ. Mark 16:16; Acts 16:30, 31.

The Tenth Commandment teaches us that we are so to love and respect our neighbour, that we are not to have *even a desire in our hearts for any thing that is his to his hurt*.

1. He is to have and enjoy all that *is his*, free from any injurious act or wish from us. We are to rejoice when he does well; take care of his concerns, and lend him our aid whenever he needs it. We are also to be contented with our own condition and circumstances, as appointed unto us by our infinitely wise and gracious Father in Heaven.

2. We break this Commandment, (1.) When we are *discontented*, and find fault with God because He has not made us as wise, as good, as strong, as rich, as honourable or as happy as our neighbour. (2.) When we *envy* our neighbour and desire to have and to enjoy for ourselves any thing that he possesses, and are willing to see him suffer the loss and to go without. (3.) When we see himself or wife, or any thing of his, *suffering* and we will not render our aid, but rather rejoice in our hearts.

3. By nature every man *loves himself better than his neighbour*. Hence one envies another's prosperity; is covetous of his good things and careless of

his happiness in comparison with his own. This state of heart is altogether wrong. We are therefore to repent of it, and seek a new heart, that we may love our neighbour *as ourselves*.

4. Then must we *daily keep our hearts with all diligence*, for we are daily exposed in the cares and business of life to envious and covetous feelings. We are constantly tempted to love ourselves *better* than our neighbours. *Keep the heart, and all is safely kept*. Sinful actions come from sinful thoughts and desires. James 1:14, 15. *The Law of God reaches to the inmost thoughts and desires of the heart*, and hence we learn how *pure*, how *perfect* and how *deep* it is. Ps. 19:7—14.

5. *Let us pray for a contented mind, whatever we may be, whatever we may have on earth*. "The fashion of this world passeth away." The discontented covetous man is an unhappy man. David coveted Uriah's wife; Ahab, Naboth's vineyard; Gehazi, Naaman's silver and raiment; Judas, Mary's pound of ointment. All were unhappy in cherishing a covetous temper; and all suffered; some of them we have reason to believe are now suffering in the world of woe! 2 Sam. 11:2—4; 1 Kings 21:1—16; 2 Kings 5:20—27; John 12:6, &c. The covetous man is neither at peace with himself, nor with God, nor with his fellow men. If we have *God for our portion*, it is enough.

We must learn "to live in the delightful love of God as the infinite good."

These *Six Commandments*, which we have now considered, are called the *Second Table*, and teach us *our duty to our neighbour*: That we are to submit to all who have authority over us, with due love and respect; That we are to take the life of no fellow creature; That we are to guard sacredly the purity of our neighbour's family; Preserve inviolably his property and character; Rejoice in his possessions of and enjoyment of the good things of this life, nor cherish even a secret thought of evil against him.

And such are the *Ten Commandments*.

1. They have been given to us *by Almighty God, our Creator, who has infinite authority over us.*

2. They are our *Law, our Rule of Duty*, which we are bound to follow *in heart and life, perfectly*, or we come under condemnation.

3. We have *all failed* in our perfect obedience to this Law, as our consciences bear witness, *and are therefore condemned.*

4. *Nor can we do any thing of ourselves to satisfy God for our sins against Him, and to escape His wrath.*

5. But he has *mercifully provided a Saviour for us, Jesus Christ, His Son.* He has borne the curse of the Law for us; and in order to be saved, we must

believe and trust in Him, repenting of and forsaking our sins.

6. *The Law is our School-Master to bring us unto Christ.*

We compare our hearts and lives with it, and learn our innumerable trespasses and sin. We learn the awful punishment that is to follow; we tremble: we inquire, what must we do? We hear God saying to us, "Behold the Lamb of God that taketh away the sin of the world." "He that believeth shall be saved, he that believeth not shall be damned." We believe and we rejoice! May Parents and Teachers, and Ministers, *convict* their children and scholars and people of their sins under the Law, *and point them through grace, successfully to the Redeemer of Sinners!*

§ 3. OF RELATIVE DUTIES.

1. *Duties of Husbands and Wives.*

(1.) DUTIES OF HUSBANDS.

Eph. 5:22—33.

Q. Who is first in Authority? which is the head—the Husband or the Wife?

A. The Husband.

Q. Repeat, "The Husband is the head of the Wife."

A. "The Husband is the head of the Wife, even as Christ is the head of the Church." Eph. 5:23—25; 1 Cor. 11:3; 1 Tim. 2:12, 13.

Q. What is the Duty of the Husband?

A. To love and take care of his Wife. 1 Tim. 5:8.

Q. Repeat the Command, "Husbands love your Wives."

A. "Husbands love your Wives, even as Christ loved the Church and gave himself for it." Eph. 5:25, 28—33; Prov. 5:18; Eccl. 9:9; 1 Cor. 7:3, &c.; Gen. 2:21—24.

Q. Has the Husband any authority or right to strike and abuse his Wife?

A. No. Eph. 5:28, 29.

Q. Has he any right to treat her in a harsh, bitter, or overbearing and tyrannical manner?

A. No.

Q. What are Husbands commanded not to be against their Wives?

A. "Bitter against them." Col. 3:19.

Q. Is it the duty of Husbands to honour their Wives at home and abroad: to be kind and tender towards them in sickness and in health, and to bear with and make allowances for them?

A. Yes. 1 Pet. 3:7.

Q. Is it not their duty also to assist their Wives in the cares and business of the family, and in the management of the children and servants?

A. Yes.

Q. Are Husbands bound so to live with their Wives, if Christians, that nothing may take place between them to lead them to doubt each other's piety, or to hinder their prayers for and with each other?

A. Yes. 1 Pet. 3:7

Q. If believing husbands have unbelieving Wives, what are they to do for them?

A. Pray for them, and do all they can to bring them to Christ. 1 Cor. 7:16.

Q. Will unfaithful, neglectful, cruel husbands be saved?

A. No.

1. Let Husbands learn that they are *the Head of the Wife*. The chief authority in the marriage relation, God hath placed in their hands, laying them, of course, under the *chief responsibility*. In the retirement of their homes, Husbands have the person and happiness of their Wives almost wholly at their disposal. Let them beware of abusing their power and authority; let them keep forever from cruelty to the person of their Wives, and from requiring more labour from them than they can or ought to perform. Nor should they, for their own profit or pleasure, sacrifice the health and spirits and life of their Wives! They should not cut short the precious life of their Wives, not a second of time Husbands should guard against being soon angry, ill-natured, peevish, hard to please; and also, against a harsh, bitter, overbearing, tyrannical temper and conduct. The Husband who, as such, abuses his authority over his weak, dependent, and helpless Wife, is a man of a mean and miserable spirit.

2. *Husbands are to love their Wives*. Not with a selfish love

for themselves, but with a generous love, "*as themselves*"—"As Christ loved the Church and gave himself for it." They are to make sacrifices for them, and to love them as the nearest and dearest friends which they have upon earth: even *next to*, but not *more than*, God. If Husbands love their Wives as they should, then will they discharge their duties towards them with a cheerful happy spirit. But if *love be wanting*, all that passes between them will be cold, heartless and dead.

3. *Husbands are to protect and to provide for their Wives.* They are to stand between them and every injury, whether aimed at their persons, or their character and reputation. They are to be of industrious, sober and saving habits, and to provide the necessities and comforts of life for their Wives, generously sharing with them their fortune, and rejoicing to see them every way respectable and above want.

4. *Husbands are to honour their Wives.* Shew them attention and respect at home and abroad; be specially kind and attentive in seasons of sickness, affliction, or distress; bear with their weaknesses and natural infirmities; avoid a jealous disposition, and live themselves above the shadow of suspicion.

5. Husbands are to *counsel* with their wives and render them assistance in the arrangements of the household and in the management of children and servants, and by their attention and

kindness, lighten as well as relieve them of that multitude of cares in the family so wasting to the spirits and trying to the tempers, and *fully known to Wives alone.*

6. *Husbands are by precept and example to instruct and encourage and assist their Wives in their greatest and best interest, the Salvation of the Soul.* All other duties performed will not make up for the neglect of this. This is the Husband's *highest, greatest duty to his Wife.* Let him ever remember that he has to appear before the *bar of God*, and render an account for all his treatment of and influence over his Wife. 1 Cor. 7:16, 29—34.

(2.) DUTIES OF WIVES.

Prov. 31:10—31.

Q. What is the duty of Wives to their Husbands?

A. To love and obey their own Husbands.

Q. Repeat the Command,—
"Wives submit."

A. "Wives submit yourselves unto your own Husbands as unto the Lord." Eph. 5:22—33; Col. 3:18; 1 Pet. 3:1; 1 Tim. 2:11—15; Titus 2:4, 5.

Q. Ought Wives to fear to offend and rejoice to please their own Husbands?

A. Yes. Eph. 5:33; 1 Cor 7:34.

Q. Ought Wives to be extravagant, fond of dress and show, of parties of pleasure, and of visiting from house to house?

A. No. 1 Tim. 2 : 9, 10 ; 1 Pet. 3 : 3, 4.

Q. What kind of a spirit should they have ?

A. " A meek and quiet spirit." 1 Pet. 3 : 4

Q. And *with what* should Women professing godliness adorn themselves ?

A. " *With good works.*" 1 Tim. 2 : 9, 10.

Q. Where is the proper place for Wives, and where do their chief cares and duties lie ?

A. *In their families.* Prov. 31 : 10—31.

Q. To whom are Husbands to look to take care of their Families, and by industry and neatness and economy to keep every thing whole and in order, and so render home pleasant to them ?

A. Their Wives.

Q. What are Wives commanded to be,—“ Discreet, chaste ?”

A. “ Discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed.” Titus 2 : 4, 5.

Q. How are Wives who have unbelieving Husbands, to try to win them over to Christ ?

A. By their *holy lives.* 1 Cor. 7 : 14 ; 1 Pet. 3 : 1, 2.

Q. Must Husbands and Wives pray for and with each other, and in their families, and do their best to make each other happy for this world and for the world to come ?

A. Yes. 1 Pet. 3 : 1—7.

1. *Wives ought to have for*

their Husbands a love next to that which they have for God. They are above all others the individuals with whom they vow to live and die, whatever may be the times and seasons that pass over them.

2 Instead of being passionate, self-willed, disputatious ; striving for the mastery, *they should submit to their Husbands as unto the Lord*, in all things that are neither *impossible nor unlawful.* Gen. 2 : 18 ; 1 Cor. 11 : 3—7, &c. ; 1 Tim. 2 : 12, 13 ; 1 Pet. 3 : 1, 5, &c. They are to possess a meek and quiet spirit which in the sight of God is of great price.

Their greatest cares and chief duties lie in their own families. To attend well to them, it is absolutely necessary that they be *keepers at home, industrious, early risers, neat, saving, strict, decided, grave, governing their children and servants well*, without scolding, threatening, fault finding and perpetual correction. Extravagant Wives ; Wives fond of dress, of show, of pleasure, of visiting, of tattling, and talebearing, expose their Husbands and families to ruin, and themselves to temptation and disgrace. They should cheerfully and willingly submit to any thing necessary for the good of their families, and if ambitious to shine, let them shine *in good works.*

4. Wives who have *unbelieving Husbands* must be watchful in their conduct and conversation, that they do nothing to *prejudice* their Husbands against religion, but every thing to *con-*

vince them of its blessedness and reality If their Husbands are won over to religion, their's will be the joy. If they die impenitent and are lost, their's will be the comfort of meeting them without reproach before the throne of God.

5. *Modesty, Prudence, Virtue, and Piety, perfect the character of the Wife.* Prov. 12:4; 14:1; 31:10—12.

6. Husbands and Wives should remember their vows, their obligations, and their responsibilities towards each other, their Children, their Servants, and towards God: and let their great aim be to secure his blessing in all things. Ps. 127:1.

2. Duties of Parents and Children.

(1.) DUTIES OF PARENTS.

1 Sam. 3:1—21.

Q. Should Mothers and Fathers very tenderly love their Children?

A. Yes. Numb. 11:12; Isa. 49:15; Matt. 7:11, &c.; John 16:21.

Q. And as they receive their Children from the Lord, is it not their duty and privilege to *present them unto the Lord, in His own appointed ordinance*: and to train them up for His Church and Service?

A. Yes. Gen. 17:7—14; Rom. 2:28, 29 and 4:11; Rom. 11:13—24; 1 Cor. 10:1—4; Col. 2:9—12; Acts 2:38, 39; 16:14, 15, 26—34; 1 Cor. 1:

16; Matt. 19:13—15; 1 Cor. 7:12—14. — Gen. 18:19. Deut. 6:6, 7; 32:46; 2 Tim. 1:5; 3:15; Joshua 24:15; 1 Chron. 28:9; Ps. 78:4—8. — Luke 2:21.

Q. Repeat what our Saviour said, "Suffer the little Children to come unto me."

A. "Suffer the little Children to come unto me and forbid them not, *for of such is the Kingdom of God.*" Mark 10:14—16; Matt. 19:14, 15.

Q. How are Parents commanded to bring up their Children?

A. "In the nurture and admonition of the Lord." Eph. 6:4.

Q. What should Parents teach their Children as *the first and best thing to be sought after in this life*?

A. "*The Salvation of the Soul.*" Matt. 6:33.

Q. And what great duty should they teach their Children *towards their Parents*?

A. *Obedience.*

Q. What should they teach them to do every night and morning?

A. *Pray to God.*

Q. What Book should Parents early make their Children acquainted with, and out of which diligently instruct them?

A. *The Holy Bible.* 2 Tim. 3:15.

Q. Is it the duty of Parents to pray *with* and *for* their Children continually?

A. Yes.

Q. What kind of Conversa-

tion should they have before their Children?

A. Good Conversation.

Q. And what kind of Examples should they set them?

A. Good Examples.

Q. What are Parents commanded not to provoke their Children to?

A. "Anger." Eph. 6:4; Col. 3:21.

Q. Is it their duty to warn their Children of bad Company and keep them out of it?

A. Yes. Prov. 1:10—15, &c.; 13:20; 1 Cor. 15:33.

Q. When Children are bad and obstinate, and will not obey their Parents, nor do what is right, what must they do to them?

A. Correct them. Prov. 13:24: 19:18; 22:15; 29:15—17.

Q. Repeat, "Withhold not correction from the Child."

A. "Withhold not correction from the Child; for if thou beat-est him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from Hell." Prov. 23:13, 14.

Q. Repeat, "Train up a Child in the way he should go"

A. "Train up a Child in the way he should go, and when he is old, he will not depart from it." Prov. 22:6; Jer. 13:23; 2 Tim. 1:5; 3:15.

Q. Are the Children of faithful and righteous Parents blessed?

A. Yes. Gen. 18:19; Exod. 20:6; Deut. 4:40; 7:9.

Q. Repeat what David says, "I have been young, and now am old."

A. "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25, 26.

Q. Does God visit the iniquity of wicked Parents upon their Children?

A. Yes. Gen. 2:17; 3:19; Rom. 5:12—21; 6:23; Exod. 20:5; 34:7; Numb. 14:18; Job 21:19; 2 Sam. 12:14, 15; Jer. 32:18, 19; Ps. 37:28; Isa. 14:20.

Q. What are the greatest comforts which Parents have in this world?

A. *Good Children.* Prov. 10:1; 15:20; 23:15, 16; 29:3.

Q. Are Parents ever found to be such monsters of wickedness as to *kill their Children*?

A. Yes.

Q. What are such?

A. *Murderers.*

1. *Parents are to love their Children*, the fruit of their own bodies; and that *tenderly*, and *without partiality*.

2. Having received them from God, as a peculiar blessing, *they are first of all to offer and dedicate them unto God, according to His command, and in his own appointed ordinance: and train them up for His Church and Service.* And as soon as their Children are capable of understanding, they should tell them that they have been dedicated to God, and baptized in his Church, and that it is their duty to repent and believe in Jesus Christ, and yield themselves unto God and

come forth and profess themselves his Children, and be received into communion with the Church, and thus openly and sincerely assent to the gracious covenant of God.

3. Parents are to *take care* of their Children; bear patiently their weakness and follies; supply their wants; protect them from injury; train them to habits of industry, and give them a good education, which is better than houses and lands. They are to teach them to pray, and pray with and for them. They are to instruct them out of the Scriptures before they are able to read; take them to the House of God and to the Sabbath School: give them great reverence for God's holy day; warn them of and preserve them from bad company; faithfully reprove their faults, and show them how to amend them, and spare not the rod. Let not Parents provoke their children to anger, but cultivate in them an obedient, mild, peaceful, contented, and cheerful disposition. See to it that they love their brothers and sisters: are kind and respectful to all persons, especially *the aged*: keep continually before their minds that to *be happy* they must be *useful*, and to be truly useful they must have a right spirit, *a new heart*; they must love God supremely and their neighbour as themselves. And let Parents set before their Children, that, without which all their instruction and discipline will be of little avail, a *good example*

4. God hath given *special promises of blessings to faithful and righteous Parents. Their seed shall be blessed.* But there are *no such promises to unfaithful and ungodly Parents.* They will draw down evil upon their Children. Let them begin with *themselves first*: yield themselves unto God, and then shall God be a God to them and to their Children after them.

5. *The responsibility of Parents is exceedingly great.* The character, standing, influence, *the salvation* of their Children—their own happiness—the prosperity of Religion—the peace and order of communities and nations, depend much, yea very much, upon their fidelity. God alone is a Parent's refuge for grace, wisdom, and strength, to fulfil a Parent's duties. Alas! how few Parents there seem to be who *feel* their responsibility, and *labour* to fulfil their duties.

(2.) OF CHILDREN.

See under Fifth Commandment.

3. Duties of Masters and Servants.

(1.) DUTIES OF MASTERS.

Luke 7:1—10.

Q. Who is the first Master that is mentioned in the Bible?

A. Abraham. Gen. 14:14, 15; 20:14—17; 24:35.

Q. How many Servants had he when he went to save Lot?

A. "Three hundred and eighteen."

Q. What command has God given to Masters?

A. "Masters give unto your Servants that which is just and equal: knowing that ye also have a Master in Heaven." Col. 4:1; Eph. 6:9.

Q. Who is in duty bound to give to Servants comfortable houses, comfortable clothing, wholesome and abundant food?

A. The Master.

Q. Who is in duty bound to take care of Servants when they are old and unable to work, or when they are sick or crippled?

A. The Master.

Q. Who is in duty bound to have justice done Servants when they are wronged or abused and ill-treated by any one?

A. The Master.

Q. Is it right for the Master, to overtask and to punish his Servants cruelly?"

A. No. Exod. 2:20—27; Prov. 29:19—21.

Q. Ought he to require them to do what they are unable to do; or what would be unlawful for them to do?

A. No. Matt. 25:14, 15; Ex. 20:8—11.

Q. What are Masters commanded to forbear?

A. "Threatening." Eph. 6:9.

Q. Who is in duty bound to instruct Servants in a knowledge of the Holy Scriptures, and to give them every opportunity and encouragement to seek their soul's salvation?

A. The Master. Gen. 18:19.

Q. Who is the Master of us all in Heaven?

A. God. Col. 4:1.

Q. Does God show favour to the Master more than to the Servant, and just because he is a *Master*?

A. No. Eph. 6:9; Job 31:13—15.

Q. How does God judge every man?

A. According to his works. 1 Pet. 1:17.

Q. To whom are Masters to render an account for the manner in which they treat their Servants?

A. To God.

1. It is the duty of Masters *to provide* for their Servants, both old and young, good houses, comfortable clothing, wholesome and abundant food; to *take care* of them, when old, and infirm and crippled and useless; *nurse* them carefully in their sicknesses, and in nothing let them suffer, so far as their means will bear them out; and *keep their families together*.

2. It is their duty *to protect* their Servants, from abuse or ill-treatment, and have justice done them when they are wronged. They are their Fathers and Guardians; Servants are members of their households.

3. It is their duty to lay upon their Servants *that labour only which is just*; allow them time to enjoy the comforts of life and to do something for themselves, and preserve to them *sacredly the rest of the Sabbath*.

4. Masters should make allowances and be patient: and avoid a harsh, tyrannical, fault-finding, threatening, abusive and contemptuous temper; and by decision tempered with a kind and condescending manner, invite the regard and confidence of their Servants.

5. In the *correction of faults*, let the correction be *certain*, but *just and merciful*. Do not correct while under the influence of passion or hatred.

6. Especially must Masters regard the *Salvation of their Servants*; let them instruct them in the knowledge of the Holy Scriptures, particularly the young, give them every opportunity, in their power, of attending on the means of Grace, correct their immoralities, make a distinction between the good and bad, set them good examples and forbear leading them into temptation.

7. Masters *have a Master in Heaven*, to whom they shall account for the manner in which they treat their Servants. God is no respecter of persons. The humane and just Master will be approved, while the cruel and unjust, will be condemned.

(2.) DUTIES OF SERVANTS.

Gen. 24:1—67.

Q. What command has God given to Servants, concerning obedience to their Masters?

A. "Servants obey in all things your Masters according to the flesh, not with eye-service as

men-pleasers, but in singleness of heart, fearing God." Col. 3:22.

Q. What does God mean by *Masters according to the flesh*?

A. Masters in this world—Earthly Masters. Job 3:17—19; Eccl. 12:7.

Q. What are Servants to count their Masters, worthy of?

A. "All honour." 1 Tim. 6:1, 2; Mal. 1:6; Luke 17:7, 8.

Q. How are they to do the service of their Masters?

A. "*With good will*, doing service as unto the Lord and not unto men." Eph. 6:5—8.

Q. How are they to try to please their Masters?

A. "Please them well in all things, not answering again." Titus 2:9, 10; 1 Pet. 2:18—21.

Q. Is the Servant who is an eye-servant to his earthly master, an eye-servant to his Heavenly Master?

A. Yes.

Q. Is it right in a Servant when commanded to do any thing to be sullen and slow, and answer his Master again?

A. No.

Q. If the Servant professes to be a Christian, ought he not to be, *as a Christian Servant*, an example to all other Servants of love and obedience to his Master?

A. Yes. 1 Tim. 6:1.

Q. And should his Master be a Christian also, ought he not on that account specially to love and obey him?

A. Yes. 1 Tim. 6:2.

Q. But suppose the Master is

hard to please, and threatens and punishes more than he ought, what is the Servant to do?

A. Do his best to please him. 1 Pet. 2:18—25.

Q. When the Servant suffers *wrongfully*, at the hands of his Master, and to please God, takes it patiently, will God reward him for it?

A. Yes. 1 Pet. 2:18—25.

Q. Is it right for the Servant to *run away*, or is it right to *harbour* a runaway?

A. No.

Q. What did the Apostle Paul to Onesimus, who was a runaway? Did he harbour him, or send him back to his Master?

A. He sent him back to his Master with a letter. Philemon vs. 1—25.

Q. Is it any praise to a Servant to be punished for his faults, or ought he to think hard of it?

A. No. 1 Pet. 2:18—20; Prov. 29:19; Luke 12:47, &c.; Ps. 12:32.

Q. Are servants at liberty to tell lies and deceive their masters?

A. No. See Gehazi. 2 Kings 5:21—27.

Q. Are they at liberty to steal from their masters?

A. No.

Q. What ought they to show in their whole character and conduct?

A. “*All good fidelity*, that they may adorn the doctrine of God our Saviour in all things.” Titus 2:9—15.

Q. If servants will faithfully do their duty and serve God in

their stations as servants, will they be respected of men and blessed and honored of God, as well as others?

A. Yes. 1 Cor. 7:17—24; Eph. 6:5—8; Col. 3:22—25; Titus 2:9—15; 1 Pet. 2:18—25; Gen. 24.

Q. Will servants have to account to God for the manner in which they serve their masters on earth.

A. Yes. Eph. 6:8.

1. Servants are to count their Masters “*worthy of all honour*,” as those whom God has placed over them in this world: “*with all fear*,” they are to *be subject to them*; and obey them in *all things*, possible and lawful, with *good will*, and *with endeavour to please them well*, so that there may be no occasion for fault-finding or correction, and let Servants serve their masters as faithfully behind their backs as before their faces. God is present to see, if their Masters are not. They must not be eye-servants and men pleasers, but seek in all they do, to please God their Master in Heaven.

2. Should they fall into the hands of hard and unjust and unequal masters, and *suffer wrongfully*, their course, according to divine command, is to *take it patiently*, referring their case to God; looking to him for support in their trials, and for rewards for their patience. And the Lord will surely remember them.

3. Servants may sometimes

suppose that they may without the displeasure of God, *lie to and deceive, and steal from their masters*. But it is not so. With such God is not pleased; he requires *truth and honesty, in all persons and under all circumstances*.

4. It is contrary also to the will of God for Servants *either to runaway, or to harbour a runaway*. That servant who always abides at home at faithful service, fares better a thousand fold than he that runs away.

5. *Christian Servants should be examples to all others of obedience and honesty*, otherwise they will bring a reproach upon Religion, and brand themselves in the eyes of all as hypocrites. More is expected of them than of those who make no profession.

6. Are you a Servant? care not for it. If you are a Christian, you are the Lord's Freeman. And if you are faithful in your station, you shall, as well as other men, higher and greater than yourself, obtain the Crown of Life. God places one man in one station and one in another, according to his will. What he requires is, *that every man in his particular station, serve Him*, and all will be well for time and Eternity.

4. Duties of Rulers and People.

(1.) DUTIES OF RULERS.

1 Kings 3:1—23; Dan. 4:1—37.

Q Is it absolutely necessary that every country and people

should have *Laws, and Rulers and Governors, to see that the people obey the Laws?*

A. Yes.

Q. If there were no Laws and no Rulers in our country, could we, the people, be safe or happy?

A. No. Judges 17:6; Chapters 18 and 19.

Q. Must we look upon every Ruler as appointed or permitted to rule, by God?

A. Yes.

Q. Repeat what the Bible says about this, "For there is no power but of God."

A. "For there is no power but of God: the powers that be are ordained of God." Rom. 13:1; Prov. 8:15, 16; Ps. 75:5—7; Isa. 40:22, 23; Dan. 2:21; 4:25, 26, 32; 5:21.

Q. Rulers are called to great stations, what kind of men should they be?

A. "Able men, such as fear God, men of truth, hating covetousness." Exod. 18:21, 22; Deut. 1:9—18; Neh. 5:1—19; Prov. 16:12; 28:2.

Q. In whose fear should they rule over the people?

A. The fear of God. Deut. 17:14—20; Joshua 1:8; 2 Sam. 23:3; 2 Chron. 19:4—11.

Q. And for whose benefit should they rule—for their own or for the people's?

A. The people's. 1 Kings 3:7—9; Rom. 13:3, 4.

Q. What kind of judgment should Rulers give between man and man?

A. Just judgment. Deut. 16:

18, 19; 17:6; Prov. 29:12—14; Jer. 22:2—4.

Q. Ought they ever to favour one more than another, or take bribes to give unjust judgment?

A. No. Exod. 23:1—8; Ps. 82:1—4; Levit. 19:15; Deut. 1:17; 16:19; Prov. 24:23; 29:14.

Q. Should Rulers drink wine and be drunken?

A. No. Levit. 10:9, 10; 1 Kings, 20:12, &c.; Eccl. 10:17; Isa. 28:6, 7; Dan. 5:1—6, &c.

Q. If the Rulers of a people are unjust and wicked men, are they blessed?

A. No.

Q. Repeat, "When the righteous are in authority."

A. "When the righteous are in authority the people rejoice; but when the wicked beareth rule, the people mourn." Prov. 29:2; Eccl. 10:4—7; Rom. 12:8.

Q. To whom must all Rulers at the last, account for the manner in which they do their duty?

A. To God.

1. Laws and Rulers are absolutely necessary for every people and nation on the whole earth. Man as he now is, is naturally a lawless being and must always be under authority.

2. When a man becomes a Ruler, *the hand of God is in it*. God calls him to his office. *God in his providence appoints and permits him to Rule*. He is the servant of God and must serve him in that office. The people

are to look upon him as the "Minister of God."

3. Rulers are called to *very high stations*, and as they have it in their power to be great blessings, or great curses to the people, they should be "*able men, fearing God, men of truth, and hating covetousness*," men of a clear head and sound heart, who will not show favour to one man above another, who will not fear the face of man, nor take bribes, to give unjust judgment.

4. They are to rule in such a manner as to be *above suspicion and temptation*; rewarding the righteous and punishing the wicked, protecting every man in his rights and property, so that they may be a terror to evil doers, and a praise to them that do well. So shall they cause their country to be respected and to prosper, and the people to rejoice.

5. If rulers have it in their power *to choose rulers* under them, they should choose out from the people the ablest and best men, *seeking the good of the people*.

6. Let rulers ever remember their high station, *and fear God*, and rule in such a manner as finally to be acknowledged and blessed by Him the great ruler of all.

(2.) DUTIES OF PEOPLE.

Rom. 13:1—14.

Q. As Rulers are the Ministers of God for our good, should we not feel respect and veneration for them?

A. Yes. 1 Pet. 2: 17; Prov. 24: 21.

Q. Are we at liberty to speak against and revile our Rulers?

A. No. Eccl. 10: 20; Acts 23: 5; 2 Pet. 2: 10; Jude 8, 10.

Q. Repeat, "Thou shalt not revile the Judges."

A. "Thou shalt not revile the Judges nor curse the Ruler of thy people." Exod. 22: 28.

Q. Repeat also, "Render therefore to all their dues."

A. "Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." Rom. 13: 7; Matt. 22: 21; 17: 24, 27.

Q. Is it not our duty to submit to our Rulers and obey all the Laws of our Country, and thus show that we are good citizens?

A. Yes.

Q. What says the Apostle, "Let every soul be subject?"

A. "Let every soul be subject to the higher powers." Rom. 13: 1—7; 1 Pet. 2: 13, 14; Titus 3: 1; Prov. 25: 15; Eccl. 8: 2—5; 10: 4.

Q. We should cheerfully obey the Laws of our Country *ourselves*, but is it not our duty to *lead all we can* to do the same?

A. Yes.

Q. Ought not every man who breaks the Laws to be delivered up and to be punished according to Law?

A. Yes. Deut. 25: 1—3.

Q. And must we not consider those who break the Laws as bad

citizens, and if need be, lend our aid to bring them to justice?

A. Yes.

Q. Are we specially commanded to pray for our Rulers, that they may be good men and that we may lead a quiet and peaceable life?

A. Yes. 1 Tim. 2: 1—3.

Q. Is it not the duty of every nation and people for their own peace and safety and happiness to look well to it, that they have *the best Laws and the best Rulers*?

A. Yes. Exod. 18: 17—25, and Deut. 1: 1—15; 16: 18, 19.

Q. But will the best Laws and the best Rulers be of much benefit, if *the people do not respect their Rulers and obey the Laws*?

A. No.

Q. Repeat, "Righteousness exalteth a nation."

A. "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14: 34.

1. It is the duty of the People *to feel and to show reverence and respect for their Rulers, as such.* "They are the Ministers of God." They should desire *the life, health, and prosperity of their Rulers*, and *preserve their reputation and honour*, giving them due praise for their good conduct in office, and covering over with charity their failings and neglects. They should avoid *taking up prejudices and evil reports against them*, and in all they say or do, have *a just regard for the feelings of their Rulers.*

2. The people should *conscientiously and perfectly obey the Laws of the Country and the Rulers, whose duty it is to see that the Laws are obeyed.* He who despises those who rule and breaks the Laws, sins not only against himself, but against the whole people, his fellow-countrymen. And when a man dares to oppose all the authority and Law, and attempts to destroy the Government under which he lives, then is he guilty of the greatest crime which he can commit as a subject of Government, and shall receive the severest punishment. The Religion of our Lord Jesus teaches us to obey those who have the rule over us.

3. We are not to obey the Laws *for ourselves only*, but we are to *endeavour to lead all our fellow-countrymen to do the same.* And whenever any one of them breaks the Law, and our aid is needed to take him and bring him to justice, we must give it to the ruler or officer, and never rest until the criminal is brought to justice.

4. Nor are we ever to allow ourselves to be led *by wicked men, or by our own passions* so far against any man or set of men in our country who we suppose have acted wrong and unlawfully, as to lay hold of them and punish them as we may think fit, without accusing and trying them under the Law. To act thus is to despise and to destroy Government, and lay ourselves open to the Law as well as to

the same violence, whenever we happen to offend our fellow-citizens. No matter what a man may do, it is the duty of the rest of his fellow-countrymen to take him and try him *openly and fairly* under the Law, and let the Law take its course; and if the Law is not severe enough, let the Law be altered to suit such crimes for time to come. If we take away the Law for the trial and protection of every one of us, then we have no Government, and are in a miserable state of confusion and misery, and the strongest will bear rule—*might* will give right.

5. God requires us not only to reverence and submit to our Rulers, but also to *pray for them.* To pray that they may be converted to God, and numbered among the redeemed—that they may be blessed in their persons and property and families: that they may be good Rulers, fearing God, executing the offices of trust faithfully, securing the best good of the people—and preserving us from War, so that in the midst of peace we may go on in our duty to God and man.

6. Where *the people* have the power to choose their own Rulers and make their own Laws, for their own peace and safety and prosperity, they should choose *the ablest and best men*, and approve and adopt *the very wisest and best Laws.* Men who wish to be rulers only for the *honour* or the *profit* of their office, and who are *wicked in character*, the people should mark and cast

out, and appoint such as are wholly different.

7. But what will signify good Rulers and good Laws, if *the people are not a virtuous, honest and peaceful people*? It is their *Righteousness before God and man* that will enable them to choose the best Rulers and Laws, and make them love and support such. In this manner alone can they support a good Government, and be exalted as a nation. If they are a wicked people, their wickedness will not only be their reproach but their *ruin*. Make the people good and the Rulers and Laws will be good, and the Government will be good and lasting.

8. *The more the Religion of Jesus Christ prevails in our country, or any other country, the more pure, and peaceful, and happy and prosperous and permanent will be the Government.* It is the foundation of all good and prosperous Government, because it purifies and exalts *the people*. Isa. 2:1—4; 11:1—10; Luke 2:14. The best Governments on Earth are those in which Christianity is found in its *greatest purity and extent*. He who despises and rejects Christ, loves not himself, his country, nor the world of mankind.

PART V.—OF THE CHURCH OF GOD.

§ 1. WHAT THE CHURCH OF GOD IS.

Gen. 17:1—14.

Q. In what Book must we look to find out what the Church of God on earth is?

A. The Bible.

Q. When we look into the Bible, where do we find God *first openly*, forming, or establishing his Church on earth? or what holy man do we find Him choosing out from all the world, with whom to begin his Church?

A. Abraham. Gen. 17:1—14, 22—27.

Q. How many years was this after God made the world?

A. More than two thousand.

Q. And how many years before our Saviour was born?

A. Almost two thousand.

Q. What was the promise or covenant which God then made with Abraham as the first in his visible Church—as *the Father of the faithful*?

A. “I will be a God unto thee, and to thy seed after thee.” Gen. 17:7—19; 28:13, 14; Exod. 19:3—6; Levit. 26:1—12; 1 Kings 18:36; Ps. 102:12, 13; Micah 7:18—20; Mark 10:14; Acts 2:38, 39.

Q. Did this covenant include all spiritual blessings in Christ Jesus?

A. Yes. Heb. 11:8—16; Gal. 3:6—29.

Q. And was it to be an everlasting covenant with his church?

A. Yes. Gen. 17:5—7; Rom. 4:9—17; Gal. 3:6—29.

Q. And when Abraham believed God and accepted God through Christ, as his God and the God of his seed after him, what *mark* did God command him to make in his own flesh and in the flesh of his children, as a *sign and seal* of this covenant?

A. Circumcision. Gen. 17:10—14; Rom. 4:11.

Q. At what age were his children to be circumcised?

A. At eight days. Gen. 17:12; Luke 1:59; 2:21; Phil. 3:5.

Q. Did God now *openly* set apart Abraham and his seed as his *visible* Church on earth?

A. Yes.

Q. And was Circumcision a sign of admission into and membership with his Church?

A. Yes. Gen. 17:14, 22—27; Exod. 12:48, 49; John 7:22.

Q. Is it the sign of admission into his Church now?

A. No.

Q. What is the sign?

A. Baptism.

Q. Were Infant Children who were Circumcised members of the Church?

A. Yes.

Q. Was the Church of God now set up to embrace any beside Abraham and his seed?

A. Yes; Gentiles also. Gen. 17:12—14; Isa. 11:1—10; 60:1—22; 66:12; Acts 2:38,

39; Eph. 2:12—22; Rom. 15:8—12.

Q. Could any person who was not of the family of Abraham join the Church?

A. Yes. Exod. 12:48, 49; Numb. 15:14—16.

Q. When they were received into the Church what was done to them and to their Children?

A. They were Circumcised. Exod. 12:48, 49.

Q. Did the Church of God now established, continue through the time of Moses, and the Prophets, until the time of Christ?

A. Yes. Acts 7:37, 38; Comp. 1 Cor. 10:1—11; Isa. 49:13—16; Ps. 122:1—9; Mal. 3:1—4.

Q. When Christ came did he *destroy* the Church which he had established, the Church of His love; or did he *continue it, and make it more perfect*?

A. He continued it, and made it more perfect. Acts 7:38; 2:38, 39, 47; Rom. 4:11—17; 11:16—29; Gal. 3:17—29; 2:11—21; Eph. 3:1—10.

Q. Is therefore the Christian Church, *the same visible Church of God* that has been in the world since the days of Abraham?

A. Yes.

Q. And is it to continue *the same* until the end of the world?

A. Yes. Gal. 3:17—29; Eph. 3:21.

Q. Is then the visible Church of God on earth, *that great company of men who profess the true religion, together with their children*?

A. Yes.

Q. Is not the Church of God at the present time divided into Sects and Denominations, that differ from each other in different things?

A. Yes.

Q. If any one denomination differs from the rest, so far as to *destroy the Gospel*, must we consider that denomination, a part of God's true visible Church?

A. No. Gal. 1:6—9; 1 Cor. 16:22; 2 John, vs. 9—11.

Q. What are some of the names of the denominations of Christians at the present day?

A. Episcopalians, Presbyterians, Methodists, Baptists, &c.

Q. Are all who openly profess the true Religion, *real* Christians?

A. No. Matt. 7:21—23; Luke 13:24—28; Rom. 9:6.

Q. Will God acknowledge any to be his true children who are *not* real believers?

A. No. Matt. 7:22, 23; 23:13, &c.; 24:51; Rom. 8:9.

Q. And does God love all real believers and bless them, no matter of what denomination, or condition, or country or colour, they are?

A. Yes. Gal. 3:26—29; Phil. 3:3.

Q. Is it possible for us to search the heart and to tell who are and who are not real Christians?

A. No. 1 Cor. 4:3—5.

Q. In what day will God show who are and who are not real Christians?

A. In the day of Judgment. Matt. 7:22, 23; 25:31—34, &c.

Q. Has God given direction in his Word how his Church must be ordered in all things?

A. Yes.

Q. Is God's Word the only and all sufficient rule teaching us what is to be believed and what is to be done?

A. Yes.

When we take the word of God, and search for *the very beginning of His visible Church on Earth*, we shall go from the New Testament to the Old, and very far back in that, even to the time of Abraham. God chose out Abraham, and made him *the Father of the Faithful*. With him and his family did He begin to set up and establish *his visible Church, that great company who openly profess the true Religion, together with their Children*.

1. The Church of God under the Old and New Testament *is the same Church*: only the Church has increased in knowledge, and been taught more clearly its doctrines and ordinances from its beginning in Abraham, to the time of Christ, who left it perfect in doctrine and ordinances.

2. *The New Testament is builded out of and upon the Old*. When we wish to obtain clear views of the Church of God, what it is, who is its head, who are its members, what are its ordinances, and doctrines, and practices:

we must consult the *whole* Word of God, and not *a part* only, or we shall be led into error. What is agreeable to the Word, we accept, what is not, we reject.

3. *There are now different denominations in the Church of God.* We consider those denominations to be the *true* Church, that are *sound* in the faith and practice of the Gospel. Such as *corrupt and destroy the Gospel*, we reject, whatever their names or pretensions may be.

4. All denominations *sound in the faith and practice of the Gospel*, though they may differ in smaller matters, *should receive and commune with each other as members of Christ's Body, as Brethren beloved in the Lord.* If they shut each other out from Christian fellowship and communion, *on any ground but that of soul destroying error in faith and practice*, they err and do not the truth.

5. *We should avoid all jealousy of, and ill will against denominations not our own.* We should not bite and devour one another. God requires brotherly love and communion. Let us speak the truth *in love*, and let each one be fully persuaded in his own mind.

6. We should not feel ourselves *safe, because we belong to this or that denomination.* The great question should be, *are we truly converted to God?*

7. *We should praise God for the establishment and continuance of his Church on Earth.* It is the salt of the earth: the

light of the world: the leaven that is to leaven the whole lump. Without the Church the world would be filled with ignorance and sin: There would be no Saviour preached, no souls saved, no good done.

§ 2. OF CHURCH OFFICERS.

1. *Of Bishops, Pastors, or Ministers.*

Acts 20:13—38; 1 Tim. 3:1—7

Q. Must not the church of God, the great body of God's people on the earth, have some *Leaders, or Officers?*

A. Yes.

Q. Has God appointed such and have they always been in His Church?

A. Yes.

Q. Have the Officers, the same names, and have they the same order and the same work in the church *now*, as *before* the coming of Christ?

A. No. There is some change. Heb. Chapters, 7, 8, 9, 10:1—18; 13:10; Matt. 10:1—42.

Q. Whom did the Lord Jesus choose to be with Him: and whom did He appoint to be over the Church after His death, to govern and instruct it, and set all things in proper order, and give the Church, as it were a fair beginning after His death, resurrection and ascension into Heaven?

A. The Twelve Apostles, and Paul, making, *Thirteen.* Matt

10:1—8; 16:19; 18:18; John 20:22, 23; Acts 9:1—22; 26:1—18; 2 Cor. 11:5—28.

Q. Did our Lord command that any should be appointed *in their places*, when they should die, *and have the same power and authority in the Church?*

A. No. Scripture is silent.

Q. Which is *now*, the *first* and *highest* regularly established Officer in the Church?

A. The Minister. Acts 20:28; 1 Tim. 3:1—7; Titus 1:5—9, &c.

Q. Are ministers called by different names in the word of God—such as Bishops, Elders, Shepherds, &c.?

A. Yes. Acts 20:17—28; 1 Tim. 3:1—7; 5:1, 17—19; Titus 1:5; Eph. 4:11, 12; 1 Cor. 4:1, 2; 1 Pet. 5:1—4; 2 Cor. 5:20; Eph. 6:20; Rev. 1:20.

2. Have all Ministers, *the same* and *equal power and authority* in the Church?

A. Yes. Acts 20:17—28; 1 Pet. 5:1—4; Matt. 23:8—12, &c.

Q. May any man if he pleases take up the work of the Ministry?

A. No.

Q. By whom must men be called to the office?

A. God. Acts 9:15; 20:28; Rom. 1:1; Heb. 5:4; Isa. 6:1—10; Jer. 1:4—19; John 15:16.

Q. As they are called of God, whose messengers and ambassadors are they?

A. God's. 2 Cor. 5:19, 20; Matt. 10:16—40; 28:19.

Q. In whose stead do they come and beseech men to be reconciled to God?

A. *Christ's stead*. 2 Cor. 5:19, 20.

Q. What does God set Ministers specially to watch for and strive to save?

A. *Souls*. Heb. 13:17; 2 Cor. 2:14—16; Ezek. 3:17—21.

Q. Are they not required too, to watch over and govern the Church according to the rules of His Holy word?

A. Yes. 1st and 2d Tim.; Titus; 1 Pet. 5:1—4, &c.

Q. And what are they to declare and teach and preach to men?

A. *The whole word of God*. 1st and 2d Tim.; Titus, &c.

Q. Have therefore any men on earth greater, or more important work to do?

A. No. Matt. 4:18—22; 1 Tim. 4:15; 6:11—16; 2 Tim. 2:3—6; 4:1, 2.

Q. Seeing the greatness of the work and their solemn account to God, ought not Ministers to be holy, zealous and faithful in their office?

A. Yes. 1 Cor. 4:2; 1st and 2d Tim.; Titus.

Q. Ought they not to be men of knowledge—able to teach and to preach sound doctrine?

A. Yes. Mal. 2:7; Jer. 3:15; 1 Tim. 4:12—16; 2 Tim. 1:7, &c.

Q. How is a Minister regularly

set apart to his office in the Church?

A. *By Ordination.* Titus 1: 5; 1 Tim. 4: 14; 5: 22; 2 Tim. 1: 6; 2: 2.

Q. *By whom* is he ordained?

A. By "the Presbytery." 1 Tim. 4: 14; 5: 22; 2 Tim. 2: 2.

Q. How ought the Church to feel towards the Minister?

A. Great love and respect.

Q. And is not the Church bound to submit to his authority in the Lord?

A. Yes. 1 Thess. 5: 12, 13; Heb. 13: 17.

Q. When you hear the Minister preach are you not to listen to him as the Minister of God—God's messenger to your soul?

A. Yes. Matt. 10: 14, 15; Luke 8: 18; 2 Cor. 5: 19, 20.

Q. As the work of the Minister is so great, should not the Church continually pray to God in his behalf, and do all in its power to assist him?

A. Yes. Rom. 15: 30; 2 Cor. 1: 11; Eph. 6: 18, 19; Col. 4: 3; 1 Thess. 5: 25; 2 Thess. 3: 1, 2; Heb. 13: 18, 19.

Q. Is it the duty and privilege of the Church to *support* the Minister, and see that he wants nothing, so that he may give the people his whole time and attention as their Minister?

A. Yes. Matt. 10: 10; Luke 10: 7; 1 Cor. 9: 4—14; Gal. 6: 6; 1 Tim. 5: 18.

Q. What is one of the greatest blessings to the Church and to the world?

A. *A holy and zealous Ministry.*

Of the *Officers* which God has set in His Church, *Ministers are first in order and authority:* though no one Minister in his office, as such, is greater than another. They are all *equal* in office and authority. There is but one chief Shepherd and Master, and that is *Christ*, and from Him they all receive their call and authority. Let us consider Ministers in particular.

1. They are *called of God* to their high and holy and responsible office. *By His Grace*, renewing their hearts, and inclining them to desire the office above every other. *By His Providence*, giving to them sound minds and bodies—the consent and approbation of pious and intelligent friends—the means of living, and the opportunities of preparing for their work, &c. When prepared, they are to be publicly, and solemnly set apart to the work of the Ministry, "by the laying on of the hands of the Presbytery."

2. *Their great Duty* is, to *save the souls of their fellow-men*. To effect this, they are publicly and privately to preach and to teach the pure Gospel of God, to all classes and conditions of men, at all times, under all circumstances, and in all countries of the world.

3. They should be men of *real piety, prayerful, studious, sound in doctrine, pure, peaceable, and grave in character; self-denying, charitable, zealous; ruling well their own households, and in all things showing themselves a pattern of good works.*

4. No order of men in the world occupy a station *more responsible, more arduous, or more important to the best interests of mankind.* They are the ambassadors of God. Their work takes hold upon time and Eternity. They are the instruments of God in the reformation of the world and its advancement to happiness here and glory hereafter. The greatest blessing to the earth is a pure and zealous Ministry, and the greatest curse, a Ministry of the opposite character.

5. The Church should *love and respect the Ministers of the Gospel; submit to their counsel and authority in the Lord; pray for and assist them in their arduous duties, and give them a sufficient support.*

6. There are *millions* of our fellow creatures who are living in pagan darkness, and if ever brought to know God, it must be by *living Teachers* sent to them. But we have not ministers in sufficient numbers. Let Parents dedicate their Children to God in this work. Let all Instructors of pious youth, and especially Ministers, direct their attention to it. Let the whole Church pray the Lord of the harvest to send forth labourers into his harvest.

2. Of Ruling Elders and Deacons.

1 Tim. 5 : 17, 18 ; Acts 6 : 1—6.

Q. Who is the *second officer* in the Church ?

A. The Ruling Elder. 1 Tim. 5 : 17 ; Rom. 12 : 7, 8 ; 1 Cor 12 : 28.

Q. What is his duty in the Church ?

A. With the minister to rule and govern the Church.

Q. Are Ruling Elders of great benefit to the Church, and assistance to the Minister ?

A. Yes.

Q. Which is the *third Officer* in the Church, and the last ?

A. The Deacon. Acts. 6 : 1—6 ; Phil. 1 : 1.

Q. What is his duty ?

A. To take care of the money of the Church, and to look after the poor, the sick, and afflicted.

Q. How are these officers to be chosen ?

A. By the members of the Church.

Q. How are they to be set apart to their offices ?

A. By laying on of hands in ordination.

1. Ministers are *Elders* also, who *rule* as well as do the *Ruling Elders* ; but have the higher office of "*labouring in word and doctrine.*" Ruling Elders are appointed by the members of the Church in connection with the Minister to conduct government and discipline ; to take the oversight and care of all spiritual affairs, and are solemnly ordained to the exercise of their office in the Church which appoints them. Ministers and Elders form a *regular Session* ; instruct and examine persons for *admission*, and have power also of *excommunication*.

Elders assist in visiting the flock; in conducting prayer-meetings, and Sabbath-meetings when the Church is vacant; attend Presbyteries, Synods, and General Assemblies, and take part in the government and discipline of the *Church general*.

2. The *third order* of officers is that of *Deacon*.

The Deacon takes care of all the money of the Church, and attends to all the *worldly concerns* of the Church. And it is his duty to visit the sick, and afflicted, and the poor, and inquire into their wants and see that their wants are supplied out of the Church funds for the poor.

3. The Ruling Elders and Deacons should be chosen from men of *honest report, full of the Holy Ghost and wisdom*,—yea, from the *best* men in the Church; and fulfil their offices in the fear of God, and for the good of the Church.

§ 3. OF CHURCH MEMBERSHIP.

1. *When a person is fit to be received into the Church.*

Gal. 5:16—26.

Q. When is a person fit to be received into the Church?

A. When he has a *new heart*.

Q. But how can he tell that he has a new heart?

A. By his *feelings* and *actions*. Rom. 8:14—16; 2 Cor. 1:22; 1 John 4:13; 2:3—6; 2 Cor. 13:5.

Q. How does he feel towards Jesus, the Saviour of Sinners?

A. He loves Him, and trusts in Him. 1 John 4:15; John 21:15—17; 6:68; Acts 16:27—34; 7:59, 60; Phil. 3:1—14.

Q. How does he feel towards his sins?

A. He is sorry for them, confesses them and gives them up. 1 John 3:9; 2 Cor. 7:10, 11; Luke 18:10—14; 19:1—10; Acts 19:18—20.

Q. And what does he desire and purpose to do all his life?

A. Love and serve God. Phil. 1:21; 1 John 5:3; 1 Cor. 6:19, 20; 2 Cor. 5:14—17.

Q. Is his love to God greater and stronger than his love to all other beings or things?

A. Yes. Ps. 73:25; Matt. 10:37—39; Luke 14:26—33.

Q. Does he love to pray and to go to church? Does he love the Bible and all the people of God?

A. Yes. John 13:34, 35; Acts 9:11; 1 John 4:20; Ps. 1:2; 84:1—4; 119:97; 122:1—9; 5:3;

Q. He *says* that he has these good feelings, this new heart. What is the greatest and best proof that he *really has* a new heart?

A. *A holy life*. Eccl. 7:20; Phil. 3:13, 14; Heb. 12:1, 2; 1 John 2:5; Titus 2:11—14; Gal. 5:22—25; John 14:15—23.

Q. Whenever he falls into sin, how does he feel?

A. Shame and sorrow before God. Matt. 26:75; Ps. 51; Prov. 28:13.

Q. In what manner is a tree known to be a good tree?

A. *By its fruits.* Matt. 7:15—20; John 14:15, 21—23.

1. All who come forward to be received into the Church of Christ upon their own profession, *ought to have a new heart: they ought to be truly converted to God.*

2. Those who are truly converted may know it in *two ways*—by their *feelings* and by their *actions*. If you are sincerely sorry for sin and hate it, and confess it and give it up; and feeling that you are lost, put all your trust for salvation in the atonement and righteousness of the blessed Redeemer; if you love God with all your heart, and desire to serve Him forever; if you delight in prayer and in the word of God; in living in peace with all men; in going to Church, in being with the people of God: above all, if you *strive daily to live up* to all this, and you are grieved when you cannot and do not; then may you have a good hope that you have a new heart, and then may you come forward and ask to be received into the Church of God.

3. Let all who have *not a well grounded hope that they are converted to God, keep far away from His Church.* Hypocrites and self-deceivers, God will judge.

4. *Ministers and Elders—all Church Sessions, should be particular and close in their examinations of such persons as apply for admission into the Church.*

The peace and prosperity and power of the Church, depend upon its *purity.* *Parents and Sunday School Teachers* should be careful in recommending their Children and Scholars to apply for admission into the Church.

2. *Why a person should wish to be received into the Church of God.*

Luke 14:16—35; Ps. 122:1—9.

Q. Why should we wish to be received into the Church?

A. Because Christ commands it. Matt. 28:19, 20; Acts 2:38, 41, 47; 2 Cor. 6:14—18.

Q. Do converted persons esteem it not only *a duty* but *a privilege* to come out before the world and confess the Lord Jesus Christ?

A. Yes.

Q. If we are ashamed to confess Jesus before the world, will not He be ashamed to confess us before His Father and the Holy Angels?

A. Yes. Mark 8:38; Luke 12:8, 9; 2 Tim. 2:12.

Q. Do not converted persons love the people of God, and desire to live with them as brethren in the Church, enjoying what they enjoy and suffering what they suffer?

A. Yes.

Q. And have they not a desire to partake with them of the Lord's Supper?

A. Yes.

Q. Do you believe that being received into the Church will save you?

A. No. Acts 5: 1, &c.; 1: 25; 8: 13, 20—23; Phil. 3: 18, 19; Matt. 7: 21—27.

Q. Is it an awful sin to join the Church when we know that we are unconverted; or as a cloak to our wickedness?

A. Yes. Matt. 23: 13—39; Job. 27: 8, 9; Acts 8: 13—24.

Q. Must we not therefore, before presenting ourselves for Church-membership, think seriously of what we are about to do, and examine ourselves to know whether we are prepared or not?

A. Yes. Luke 14: 26—33; Isa. 1: 11—17.

Q. Is it better to wait a little while after we hope that we have been converted, before we present ourselves for Church-membership?

A. Yes. Gal. 6: 3, 4.

Q. Should we feel after we have been received into the Church, that we have but little more to do—that we can sit down quietly, our salvation being safe?

A. No. We just then begin our Christian Warfare. Luke 13: 24, and Matt. 7: 13, 14; John 16: 33; Rev. 3: 21; 1 Cor. 9: 24—27; Phil. 2: 12, 13; 3: 7—21; Heb. 12: 1, &c.; 2 Tim. 3: 12; James 1: 2, &c.

1. When a person is *truly converted*, it becomes *his duty to unite himself to the Church of God*. It is the Command of Christ. It is the dictate of the Spirit of God within him. He looks upon it as a *great privilege* to profess Christ before men; to be numbered among His disci-

ples, and to partake with them of the Lord's Supper. It is a very bad sign when a person professes to be converted and yet will not join the Church. All is not right with him.

2. *It is a great thing to be a member of the Church; it is a great and difficult thing to lead a Christian life*. We must therefore, before we offer ourselves for Church-membership, *examine ourselves seriously, solemnly, and prayerfully*, lest we may join from bad feelings, for bad purposes: lest we deceive ourselves and others, thinking we are something when we are nothing.

3. It is *generally better* for persons who have *but just professed conversion*, to wait a little while before they apply for admission into the Church. We should be careful not to hurry such persons into the Church. By waiting, some are saved from delusion and false hopes, and the cause of Christ from disgrace.

4. Beware that you do not think *that joining the Church will save you*. When you are received into the Church, the Ministers and Elders judge you to be a Christian by what you say you feel in your heart, and by what they see in your life. But they do not and cannot positively tell that you are a *real* Christian. This God only knows. Trust not, therefore, in the judgment of men.

5. Beware, also, that you do not feel after you have been received into the Church, *that*

your great work is done, and so sit down in ease and carelessness. You have but just commenced openly your Christian course, which nothing but death must end. The eyes of the world and of the Church of God are turned upon you; much is expected of you; the honour of the Redeemer is concerned in the life you are to lead. Let it therefore be a life of holiness.

§ 4. OF CHURCH ORDINANCES.

1. Of Baptism.

(1.) OF THE BAPTISM OF GROWN PERSONS.

Acts 8: 1—24.

Q. After the Minister and Elders are satisfied that you are a fit person to be received into the Church, and you never have been baptized; the day that you are received into the Church, what ordinance is administered to you?

A. Baptism. Acts 2: 41—47.

Q. What does the Minister say when he applies the water in Baptism to your body?

A. "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19.

Q. Are these the words which our Saviour commanded his Apostles and Ministers to use in baptizing men?

A. Yes. Acts 19: 1—5.

Q. Do all Christian Denomi-

nations, in baptism, use water in the same manner?

A. No. Some use more, some use less.

Q. Does your baptism show to all the world that you profess to be a Christian, and have been received into the Church?

A. Yes.

Q. What kind of a heart does your baptism teach you that you have by nature?

A. A wicked heart. John 3: 3—8; Rom. 6: 3, 4; 8: 5—8.

Q. What kind of a heart does your baptism teach you that you must have to be a real Christian?

A. A new heart. Acts 16: 14, 15; Col. 2: 11—13; Titus 3: 5.

Q. In whom does your baptism teach you to believe in order that you may be saved?

A. Jesus Christ our Lord. Acts 2: 38; 8: 36—38; 10: 47, 48; 16: 30—34; Gal. 3: 24—27.

Q. When therefore, you are baptised do you profess that you are by nature, depraved, helpless and lost?

A. Yes.

Q. And that you have experienced a change of heart, and have believed in Christ Jesus for salvation?

A. Yes.

Q. And do you solemnly take God, Father, Son, and Holy Ghost, to be your God, and do you covenant and promise to love and serve Him supremely, and forever?

A. Yes.

Q. Suppose now that you have *not* felt your depraved lost state—that you have *not* experienced a change of heart—that you have *not* believed in Jesus—that you have *not* taken God, sincerely and solemnly to be your God; Will your baptism in itself be of any account?

A. No.

Q. Will being baptized with water, save you, be it much or little?

A. No. Gal. 6:15; Col. 2:11, 12; Phil. 3:3; Acts 5:1—11; 8:13—24; Matt. 7:21—23.

Q. Are there not some who are baptized and received into the Church who are *not* real Christians?

A. Yes. Matt. 7:22, 23; Phil. 3:18, 19.

Q. Who was it that deceived Philip and was baptized and was no Christian?

A. Simon Magus. Acts 8:13; 5:1, &c.

Q. Are not those persons ignorant and deceived, who think that putting the water upon the body in baptism will change the heart?

A. Yes. Phil. 3:3—11; Rom. 2:28, 29.

Q. What will become of those who trust in their baptism to save them.

A. They will be lost.

Baptism, is the application of water to the person, in the name of the Father and of the Son and of the Holy Ghost.

The manner of applying the water to the person, whether by

pouring, sprinkling, or immersion, is indifferent.

1. Baptism is never to be administered, *except by a regular Minister of the Gospel.*

2. *It is the solemn rite of admission into the Church at the present time, as Circumcision was formerly; it is the same ordinance under a different form; so that when a person is baptized, it is known and understood, that he is a professor of religion, a member of the Church of Christ.*

3. Baptism teaches us *our depraved and lost condition, both by nature and practice—our need of the renewing of the Holy Ghost—and of the sprinkling of the Blood of Christ—and our public and solemn dedication of ourselves to God and to his service.*

4. Whenever therefore any one comes forward and receives baptism, he declares, *by that act*, that he *has* experienced a change of heart—that he *has* believed in Jesus Christ, for salvation, and that he now *openly* professes Religion, dedicates himself to God, covenanting and promising to love and to serve God, Father, Son and Holy Ghost supremely, forever and ever.

5. Learn then *what your baptism means.* Search diligently into the state of your own heart, lest you be *deceived*, thinking that you are a fit subject for baptism, when you are not. Do not for one moment suppose that *baptism in itself* will save you, *The water did not die on the*

cross for you. Neither *the water*, nor *the manner* in which it is applied, is any thing. Many are baptised who are never saved. There were hypocrites and self-deceivers in the days of Christ and of his Apostles, and may be also in our day

6. Being baptized strive to live as baptized persons should live—*unto the Lord*.

(2.) OF THE BAPTISM OF INFANTS.

Luke 18:1—17.

Q. Is the Church of God, both *before* and *after* the coming of Christ, *one and the same Church*?

A. Yes. Acts 7:37, 38; 1 Cor. 10:1—12; Rom. 11:15—32; 15:8—12; Eph. 2:11—22; Gal. 3:15—29.

Q. Before the coming of Christ, according to the command of God, were infants to be received into the Church?

A. Yes. Gen. 17:9—13, 22—27.

Q. If *the Church remains the same*, must not the members remain the same?

A. Yes.

Q. And by whom did God command that children should be presented to the Church?

A. By their Parents.

Q. And in what manner—by what ordinance were they received into the Church?

A. By Circumcision.

Q. Was Circumcision the ordinance of admission into the Church at that time?

A. Yes.

Q. Was *our Lord Jesus*

himself received into the Church of God, when he was an Infant?

A. Yes. Luke 2:21.

Q. If God has *expressly* commanded Infants to be received into His Church and he has *never taken back* that command, are they not now to be received into His Church?

A. Yes.

Q. And by whom must they be presented to the Church?

A. By their Parents?

Q. And in what manner—by what ordinance are they to be admitted?

A. By Baptism.

Q. And why *by Baptism* and *not by Circumcision*?

A. *Because Baptism has come into the place of Circumcision*.

Q. Is Baptism, *Christian Circumcision*? Is it the same ordinance under a different form?

A. Yes. ——— Circumcision signifies a *change of heart*. Deut. 10:16; 30:6; Jer. 4:4; Rom. 2:28, 29; Phil. 3:3; Baptism signifies the same. John 3:3—8; Rom. 6:3, 4; Acts 16:15; Titus 3:5; ——— Circumcision, signifies *Faith in Christ*. Rom. 4:9—12; Gal. 3:26—29; John 8:56; Heb. 11:13; Baptism the same. Act 2:38; 8:36—38; 10:47, 48; 16:30—34; Gal. 3:24—27; *Identical* the one with the other. Col. 2:11—13.

Q. Does *our Saviour* say that *Children* are fit subjects of his Kingdom?

A. Yes.

Q. Repeat, “Suffer little Children,”

A. "Suffer little Children to come unto me and forbid them not, for of such is the Kingdom of God." Luke 18:15, 16; Mark 10:14; Matt. 19:14.

Q. Was it *the practice of the Apostles to baptize whole families?*

A. Yes. Acts 16:13—15, 26—34; 1 Cor. 1:16; Luke 19:9; Comp. Acts 16:31.

Q. *In the Epistles which they wrote to the early Churches, did they address the Children as members of those Churches?*

A. Yes. Eph. 6:1—3; Col. 3:20.

Q. Was it *the practice of the Church to baptize Infants many ages after the Apostles?*

A. Yes.

Q. Is it the duty of all baptized parents and the command of God to them to baptize their Children?

A. Yes.

Q. And if they refuse to do it, do they not break God's command and disregard His covenant?

A. Yes. Gen. 17:14.

Q. If one Parent is a member of the Church and the other is not, may the believing Parent have his or her children baptized?

A. Yes. 1 Cor. 7:14.

Q. But is it right to baptize the Children of ungodly Parents; of Parents who have no personal interest in God's covenant?

A. No. Eph. 2:11, 12.

Q. Whenever Parents present their Children for baptism, are they solemnly bound to train up

their Children in the nurture and admonition of the Lord?

A. Yes. Gen. 18:19; Joshua 24:15; Eph. 6:4.

Q. And is it their duty to remind their Children of their baptism—to explain the nature of it to them—and affectionately urge them to yield themselves up to God and become worthy members of His Church?

A. Yes.

Q. What kind of heart does your Baptism teach you that you have by nature?

A. A corrupt and depraved heart.

Q. And what kind of heart does it teach you that you must have before you can be acceptable to God?

A. A new heart.

Q. And in whom does your Baptism teach you to believe in order that you may be saved?

A. Jesus Christ.

Q. When therefore you remember that you have been baptized by your Parents at the command of God, is it not your duty to listen to their instructions and strive after a new heart and faith in the Redeemer?

A. Yes.

Q. Is the Church bound to see that Parents do their duty to their Children, and also to watch over and to pray for and to instruct the baptized Children?

A. Yes.

Q. When may a baptized Child partake of the Lord's Supper?

A. When he can "discern the

Lord's body"—when he has a new heart. 1 Cor. 11:27—29; 5:7, 8.

The Church of God both before and after the coming of Christ, has been *the same Church*, and shall continue to be the same until the end of time. With His Church God has made an *everlasting covenant*, embracing every spiritual blessing in Christ Jesus: "I will be a God to thee and to thy seed after thee."

As a *sign and seal* of this covenant God gave *Circumcision*: and commanded the *Infant Children of believers*, to be Circumcised as *members of His Church*.

This command God has *never* set aside, *it remains in force*, and the seal of the covenant and of Church-membership, is to be applied to the *same persons now* as heretofore, namely, to *believers and their children*—the members are the same.—The Church remaining the same.

The seal of the covenant is *changed in form*, but *not in nature*. Baptism has by the command of Christ, come into the place of Circumcision: but they are the *same ordinance in nature*, and represent and mean the *same things*.

The Lord Jesus came into the Church *when a little child*, declared *little children to be members of His Kingdom*; the practice of the Apostles was, to *baptize whole Families*: which practice, derived from them, was *continued in the Church for ages*

after them, and is continued down to the present time.

1. God has constituted the *Infant Children of believers, by virtue of their birth, members of His visible Church, and therefore entitled to Baptism*.

Their baptism does not *make* them members, it is only *the sign of the fact that they are so*.

2. This arrangement on the part of God, shows *His condescension, His love and His mercy* towards His own people, and their children also. He makes a *difference* between them and the children of the ungodly. He would *own them*, and have them *trained up* for Him. He extends His mercy towards them as soon as they are born. Ps. 22:9, 10. And it shows also, that in *the Kingdom of His Grace*, God acts as in *the Kingdom of His Providence*: *Children follow the fortunes of their parents*.

3. *Believing Parents of every name, are bound by the command of God, to have their children baptized*.

It is not only their *duty*, but their *privilege*. The ordinance is delightful, it is full of consolation and instruction: it takes hold of every feeling of their heart. They stand in the *Congregation of the Lord*. Their child is presented for baptism. And what is that child? *Flesh begotten of flesh*! They feel it. The language of their heart is, "Thanks be to God for His covenant! O God? be thou its God! And as the sign of thy covenant is applied, let the spiritual mer-

cies of that covenant be made sure unto it: change its heart—cleanse it in the blood of Christ—make it a pillar in Thy Church forever! O give us grace to train it up for Thee!”

They receive back their child presented to God, with mingled emotions of gratitude and joy. They feel a *greater nearness* to God: He is the God of *their family*. A stronger bond of endearment between them and their child is created: it is consecrated: it is holy: their affection for it is increased: it is their own immortal child, in trust for God in Heaven! Pledged by their own feelings and vows, and in sight of God and man, to a more careful and pious education of it—to prayer, to holy example, to constant efforts for and to stronger hopes and assurances of its salvation, they will be faithful through grace, to that child even unto death! Thus in this ordinance is laid the *broad foundation of the improvement and salvation of the children of men*. Gen. 18: 19.

4. *Children—Remember your Baptism, and what it means, and what it requires of you.* You are by nature depraved and lost. You need a new heart: repentance toward God, and faith in the Lord Jesus Christ. You are Members of the Church of God by His own gracious appointment: you are under obligations to be Members in spirit and truth.

Give diligent heed to the instructions and admonitions of

your Parents, and to those also of the Church; and strive, with continual prayer to God, to profit by them. Never be satisfied with yourselves: never rest in peace while you remain in sin: you have been consecrated to God: you are not your own.

Fearful will be the doom of that child who, despising his baptism, his membership with the Church of God, the instructions and warnings and prayers and entreaties of his pious parents, the tender care of the Church, and breaking through all restraints, plunges himself into sin, and chooses the road that leads to death!

5. Ministers and Church Sessions should see to it, *that all the Members of the Church present their children for baptism*: and inquire if parents *faithfully* discharge their duty of instructing, catechising, and praying with and for their children. They should also *regularly assemble and instruct* the baptized Children of the Church; and their *general character and conduct, observe and correct*.

6. *The faithful performance of the duties of Parents and of Churches, to baptized children, places those children under peculiarly great advantages for spiritual benefit.* God's blessing has attended and will ever attend the faithful performance of those duties in the conversion of the favored children and youth.

7. *The neglect of Infant baptism, and of the duties growing out of that ordinance, lays the*

foundation for the neglect of the best interests of children and youth, and hinders the progress of the Kingdom of God.

2. Of the Lord's Supper.

1 Cor. 11:23—29.

Q. After having been baptized and received into the Church, of what *Supper* have we the right to eat?

A. *The Lord's Supper.*

Q. Who only have a right to eat of this Supper?

A. Professing Christians. 1 Cor. 11:28, 29—33.

Q. What other names are given to this Supper?

A. The Sacrament--The Communion--The Breaking of Bread--The Eucharist.

Q. What does the Lord's Supper show to all the world?

A. *The death of Christ for sin.* 1 Cor. 11:26; Matt. 26:26—28.

Q. What do we use in the Lord's Supper that we eat and drink?

A. Bread and Wine. Mark 14:22—25; Luke 22:19, 20.

Q. What does the Bread broken stand for? What does it mean?

A. The Body of Christ broken on the Cross for sin. 1 Cor. 11:24.

Q. What does the Wine stand for?

A. The Blood of Christ shed on the Cross for sin. 1 Cor. 11:25; Matt. 26:26—28.

Q. When we eat the Bread

and drink the Wine what do we mean by it?

A. That we take the Lord Jesus, to be our Saviour. John 6:50—58; 1 Cor. 10:16.

Q. When we are about to partake of the Lord's Supper, ought we not to examine ourselves, to repent of sin, and to come to the table, with an humble, thankful and believing heart?

A. Yes. 1 Cor. 11:27—29.

Q. If we come with sin upon our souls, with a hard and wicked heart, will not God condemn us and be angry with us?

A. Yes. 1 Cor. 11:29—32.

Q. Ought any Member of the Church ever to neglect coming to the Lord's Supper?

A. No.

Q. But suppose he has done wrong and does not feel worthy to go?

A. He must repent and go.

Q. Who first established this Supper and commanded His Disciples to have it again from time to time, in remembrance of Him, to the end of the world?

A. The Lord Jesus. Matt. 26:26; 1 Cor. 11:23.

Q. And on what night?

A. The very night in which he was betrayed. 1 Cor. 11:23; Matt., Mark, Luke.

Q. Is the Lord's Supper a proof to all men, that Jesus Christ came into the world and died to save them?

A. Yes. 1 Cor. 11:26.

1. *The Lord Jesus* instituted this Supper, on the very night in

which he was betrayed, in remembrance of His death for the sins of the world. From that time to this the Lord's Supper has been celebrated in the Church, and is a standing proof of the truth of the Christian Religion.

2. In this Supper, we are to use *Bread and Wine only*. The *Bread* stands for the *Body* of Christ: the *Wine* for His *Blood*.

3. No one has any right to give forth the bread and the wine in the Supper, but a *regular Minister of the Gospel*.

4. And none have any right to partake of that Supper, *but they who are baptized and in good standing in the Church*. As oft as we eat that bread and drink that wine, we do *show forth the Lord's death till he come*: and we publicly profess before God, Angels, and Men, *that we take Jesus to be our Saviour*, and that we will love Him and serve Him supremely all our lives.

5. But never let us go to the Table *with a light or an angry, or an unbelieving heart*, while we are living and are determined still to live in any known sin. If we do, we shall eat and drink condemnation to ourselves, not discerning the Lord's Body. On the contrary, let us *carefully and prayerfully examine ourselves*; give over every sin, then with a penitent, humble, grateful, believing heart, go, and Christ will welcome us there, and commune with us, and send us away strengthened and re-

joicing. To sit at the Table of our Lord is not only *our duty*, but one of our *greatest privileges*.

6. Let no one suppose *that eating the Bread and drinking the Wine of this Holy Supper will save him*. The Bread and the Wine did not die on the Cross to save Sinners; it was *Jesus Christ*, whom the bread and the wine point to: and unless we sincerely love and trust in Him, we cannot be saved.

§ 5. OF EXCOMMUNICATION.

1 Cor. 5: 1—13.

Q. Do all well ordered Churches have rules by which the members must walk?

A. Yes.

Q. Is not every Church Member bound by his own profession and promises, to live and act as a Christian?

A. Yes. John 15: 1—14; Rom. 12: 1, &c.; Eph. 4: 1; Phil. 1: 27; Col. 1: 9, 10; 1 Thess. 2: 11, 12; 1 Tim. 1: 19; 1 John 1: 1—10; 2: 29; 3: 1, &c.

Q. Suppose a Member acts in an *un-christian* manner, and brings *reproach* upon the cause of Christ, what must be done?

A. He must be brought up before the Church. Matt. 18: 15—17; 1 Cor. 5: 1—13.

Q. If he is sorry for and confesses and forsakes his sin, what must the Church do?

A. Forgive him. 2 Cor. 2: 6—8; Gal. 6: 1, 2.

Q. But suppose his sin is a great one, or suppose he continues in his sin, and will neither confess nor forsake it.?

A. Then he must be turned out. 1 Cor. 5:1—13; 1 Tim. 5:20.

Q. Suppose wicked professors of Religion were allowed to *stay in the Church*, what would become of the Church?

A. It would be ruined.

Q. By remaining in the Church would they not *corrupt the good members* and draw them into sin?

A. Yes. 1 Cor. 5:5—8.

Q. By turning out wicked members does the Church wish to *injure them*?

A. No.

Q. Does the Church wish to *do them good*?

A. Yes. 1 Cor. 5:4, 5.

Q. How ought the Church to feel towards them?

A. Great Sorrow Phil. 3:17—19; 2 Cor. 2:1—8.

Q. Ought the other members to keep company with them, and treat them just as if nothing had happened—just as they would treat members in good standing?

A. No. Rom. 16:17; 1 Cor. 5:11—13; 2 Thess. 3:6—14; Titus 3:10.

Q. After excommunication, if wicked members repent and beg to be received back into the Church, must the Church receive them back again?

A. Yes. Gal. 6:1, 2; 2 Cor. 2:6—8.

Q. Who has given authority in the Church to receive and to excommunicate members?

A. The Lord Jesus. Matt. 16:19; 18:15—18; John 20:21—23; 2 Cor. 10:1—11.

1. Every Church must have *Rules and Regulations for the government and discipline of its members*; and every Church of Christ requires all its members *upon pain of censure or excommunication, to walk according to the Gospel of Christ*.

2. Any Church that *fails*, through fear or favour or lack of zeal, to *exercise its government and discipline over its unruly members*, will lose the presence of God, become a grief to his people; a stumbling-block, a by-word and a reproach to the men of the world. If wicked men are allowed to stay in the Church, the Church will be ruined.

3. None are *forced* to join the Church; all persons join *of their own accord*; they are made acquainted with the Rules and Regulations and Doctrines of the Church, and *they solemnly pledge themselves to obedience in the Lord*.

Whenever therefore any member acts in an *un-christian manner*, he must immediately be brought before the Session of the Church. If he confesses and repents of his sin, the Church may allow him to Commune at once; but if his offence be *great and open*, he must be *excommunicated* or *publicly censured*, and *forbid all approach to the Communion Table*, for such a length of time as may be deemed necessary. Should he *persist* in his sin, let

him be *excommunicated*, no matter who he is, or what he is.

4. The *design* of excommunication is not to *destroy*, but to *save the offending member*. The Church grieves for him; prays for him; separates itself from him, and yet is kind. The Church wishes to show him how awful his situation is—*not worthy to continue in the Kingdom of Christ*—and it hopes that he may be led to fear, to tremble, and to repent. Upon humble repentance and confession, he will be received back again.

5. *May God enable us all, who are professing Christians*, to live as we ought to live, and never bring ruin and disgrace upon ourselves, nor reproach upon the cause of our Divine Redeemer by wicked lives.

CONCLUSION.

You have now finished this Catechism. You have learned something of the Great God, Father, Son, and Holy Ghost, who made us, and takes care of us, and all things. You have learned something of the Angels, both good and evil:—of Man also: of ourselves, how we came into the world, how happy our first Father was: how he sinned and brought upon us all, sin, death,

and hell. You have learned something of God's great mercy towards us: how He sent Jesus Christ, His well-beloved Son into the world to suffer and die for our salvation: how He sent the Holy Ghost, to change our hearts, to draw us to Christ, and fit us for Heaven. You have learned something of what becomes of Soul and Body at Death:—how that the Body is raised to life again at the Resurrection:—then follows the last awful Judgment: after which the Righteous go away into Heaven and the Wicked are cast into Hell forever.

You have learned something of the Ten Commandments—of our duty to God and to our neighbour: and how we are to act as husbands and wives, parents and children, masters and servants, rulers and people.

You have learned something of the Church of God upon earth: how that it has members, both old and young; and officers and ordinances, and the power of excommunication.

May God bless to you this instruction. May you have grace given you to repent of your sins, and believe in the Lord Jesus Christ. May you be received into the Church of God, and lead a holy life. When you come to die, may the Saviour be with you: and in the judgment may He justify you, and take you to be with Him in Heaven forever!

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